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COMMUNICATION.

For the Western Recorder.

THE VALUE OF THE SOUL.—No. II.

"What shall a man give in exchange for his soul?"—
Matt. xvi, 26.

Having glanced at the nature and progress of the soul, let us look at the good it can be instrumental in doing.

The soul of man is capable of doing great and everlasting good to itself. Furnished, as we are, with information from above; having the bible in our hands, which reveals our duty to God and one another; which teaches us the consequences of sin and of holiness, of unbelief and of faith; which reveals our privileges, and makes known the way of life eternal; we cannot but see that the soul is capable of doing an immeasurable amount of good to itself.

It is capable of refraining from transgression, of shunning the paths of disobedience, of exercising repentance, and of obtaining the pardon of past transgressions, through the mediation and the blood of Christ. As it is capable of refusing the evil, and of choosing the good; life and death being set before it; so by choosing the good, by deep repentance, by faith in Christ, it is capable of escaping present, future, and eternal condemnation. It is capable of fleeing "from the wrath to come," of escaping hell, and the society of the wicked, for ever.

The soul, once redeemed from the power of sin and Satan; from guilt and condemnation; being justified by faith in Christ, and cleansed by his blood; being sanctified by the Spirit of our God; is capable of pursuing such a course as will render it perfectly happy in the world to come; happy in the most positive and absolute sense of the word; and that while "immortality endures." Yes, the soul of man, which begins with a point, a mere spark of spiritual existence, and soon finds itself involved in sin, guilt and condemnation, exposed to eternal evil, can avoid eternal sin and suffering; can find, through Christ, its way to heaven, take its station in glory, and shine and rejoice and sing for ever there. It can, also, contribute to the happiness of others. A soul converted to Christ, filled with faith in him, clothed with the Holy Spirit, and filled with the fulness of God, can effectually and successfully use those means which God employs for the salvation of others. It can pray that prayer of faith, live that holy life, and proclaim that gospel of salvation, by which many, very many, shall be won to Christ, saved from all the pollution and guilt of sin, from eternal condemnation, shame & suffering; be made perfect in holiness, reach immortal blessedness, enjoy the friendship of God, sing the song of redemption, swell the choir of heaven, and rise in bliss for ever and ever. Every soul, thus converted, can do some good to his fellow sinners; can animate, encourage and help his brethren along the road to glory, and contribute to their eternal happiness when they arrive there. Yes, it can do all this, and leave an influence behind, when it removes from time, which may benefit succeeding generations, so long as the world shall stand; which may be felt and acknowledged, with joy and thanksgiving, as long as the ages of eternity shall roll their ceaseless rounds.

Nor is this all. The soul, thus redeemed, can begin to show, not only the handy work of its Maker, but the wisdom of his counsel, and the glory of his salvation, while here on earth; and in the world to come, it can and will show, with greater and still greater clearness, the wisdom, power and love, the compassion, grace and mercy of God, the Father, Word, and Spirit, and that for ever and ever. It is the purpose of our God to unfold his manifold wisdom to all the powers above, by a church made up of persons redeemed from bondage, sin, and death, by Jesus Christ his Son; and he intends to show more of his wisdom in this way than in all others; for he has made all other things, by Jesus Christ, to this intent. By this mean, God will unfold and be unfolding his immeasurable wisdom, to all his holy creatures, as fast as they can bear the sight, and as long as they shall exist.

Thus the soul of every man, woman and child, who will accept salvation through Jesus Christ, will promote its own eternal interest, declare the brightest glories of its maker God, and at the same time contribute for ever and ever to the overflowing joy of every friend of God. Well, then, may we reiterate the question—"What shall a man give in exchange for his soul?"

V. D. M.

SHIBBOLETHS.

When any branch of the household of faith, by magnifying questions of a comparatively trifling nature into matters of great importance, begins to array itself into parties, divisions, schools, &c. these questions will not fail to be regarded by every one, as involving consequences far beyond their intrinsical nature. Under such circumstances as these, the slightest shibboleths of doctrine or practice, or ecclesiastical order, must sometimes come into general discussion. For the time being, these things will have a prominence immensely disproportioned to their intrinsical value. The fact will be deplored, but an immediate remedy is not always at hand.

In such a state of things, however, one course should be uniformly pursued by ordinary members. These should never suffer their feelings to become enlisted.—Let the leading men settle their own matters of difference, while these "pray for the peace of Jerusalem," and exert themselves in their *own proper sphere*, in advancing the spiritual interests of the Redeemer's cause. Let them beware at all hazards of losing sight of the worth of souls. Let them strive every where, to say and do the things that make for peace; and the God of peace will still be with them, and the blessing will not be withdrawn.

These remarks have occurred to us, in reference to the existing state of the presbyterian denomination. In so large a body of Christians, minor differences of opinion cannot fail to exist. So long as men are sanctified but in part, they will occasionally manifest some varieties of opinion and feeling.

It is known to our readers, that previous to the last meeting of the General Assembly, the case of Rev. Mr. Barnes called forth considerable discussion and diversity of sentiment in the Presbytery of Philadelphia and elsewhere; and that during the session of the Assembly, other matters, equally adventitious in their nature, served to excite the alarm of "the minority" in that body. Since the session closed, a formal committee from the minority have sent out their circular, in which they state, in rather unwonted language, their apprehensions of coming evils, &c.; calling upon the members of their own "school" to be on their guard, and be prepared to rally their forces by the next meeting of the Assembly. The circular is signed by Rev. Messrs. Green, Engles, Bevan, Leaming, Potts, and Winchester, and Mr. Solomon Allen. This circular has called forth a public "disavowal" of the charges implied in it, from gentlemen in the majority, seven in number: Rev. Messrs. E. S. Ely, James Patterson, Thomas H. Skinner, John L. Grant, Albert Barnes, Thomas Eustace, Albert Judson, Alfred H. Dashiel, and Charles Hoover, members of the Philadelphia Presbytery; as were also, we believe, all the signers of the "circular." The two documents are on our file for future disposal. In addition to these, the Presbyterian and Dr. Green's Advocate continue to speak out the feelings and apprehensions of "the old school," as they call themselves, till there is reason to believe that the matters of difference will be widely diffused.

Under all these circumstances, the Moderator of the last Assembly feels called upon to furnish such statements as may fairly meet, as he believes, the wrong statements that are getting abroad. The following is the first of a series of numbers under his name, as furnished for the columns of the Philadelphian:—

REVIEW AND VINDICATION.—No. I.

"The present state of the Presbyterian Church—*No.* 1.
Christian Advocate, July, 1831."

Mr. Editor—I have just read, as copied into your paper, the article whose title stands at the head of this communication. The second number of the series I had previously seen in the *Christian Advocate* for August, which was forwarded to me by a friend in Philadelphia. There is little or nothing in this number, which, irrespective of certain connections with other things, could establish a claim to a special notice from myself; but when considered in relation to that which follows, and to discussions which we are led to expect hereafter, I feel myself impelled by an imperious sense of duty, as a minister of the presbyterian church, and as a citizen of this republic, to subject this whole matter to a candid review, and to vindicate from unjust imputations both myself and those brethren with whom I have been called providentially to act. This undertaking is truly painful to my feelings. Gladly would I devote the time and effort necessary for this business, to the more delightful work of winning souls to Christ, could I believe myself, in these circumstances, at liberty to follow my own inclinations. This course I have pursued under many personal and bitter attacks. But in the present case, there is something peculiar. The author of the assault, the weapon of war which has been selected, and the broad and sweeping denunciations which are here circulated thro' the country, and even sent abroad to foreign countries, all conspire to fasten upon my mind the conviction, that *silence* would be *sin*. The attack is made, it would seem, by the editor of the Advocate, a minister of the gospel, venerable for age, and one whose opinions were cited, by way of *authority*, in the last General Assembly, as "*the only surviving father of the presbyterian church.*" I shall not here stop to enquire whether such appeals involve an infraction of the command of Christ recorded Mat. xxiii, 9; or whether christian meekness and humility are likely to be promoted in any minister by this course; or whether this mode of settling controversies is *protestant* or *catholic* in its character! All these points might be fairly agitated at another time and place. Without subscribing to any particular sentiment in relation to these matters, I consider myself at liberty to say, that the very *origin* of these numbers will insure to their statements, so far as they are incorrect, a broad sweep of mischief, unless they are met by a prompt and candid reply. As to *the vehicle* selected for these productions, I would simply remark, that it is the *Christian Advocate*, a monthly religious journal. I know not what others may think of this matter, but I cannot divest my own mind of the impression, that in all this, there is a sacrifice of dignity; a coming down from that sublime and christian elevation where a religious periodical ought to catch its inspiration; a sort of *editorial amalgamation* of earth with heaven; a voluntary relinquishment of personal identity, which, let the judgment of the community be what it may, compels a man to appear somewhat less in his *own* estimation than he *once* did. If thoughts of this kind do not occur to American readers, I have studied the character of this community in vain. Different periodicals have their distinct and appropriate spheres, which they ought never to desert. What would any literary man think of *The North-American Review*, if half its columns were to be filled with the *small trash* of a common *party* newspaper? Or what think you, my reader, would induce the venerable conductors of *The Christian Observer*, so far to compromit their dignity, as to print and circulate such statements respecting their episcopal brethren who differ from them, as has been issued by the editor of the *Christian Advocate* in relation to his brethren of an opposite party, in the presbyterian church? Every man feels that these are things not to be expected; they are things which cannot, in any known circumstances, ever occur. But should they take place, in an age when any thing that is *strange* seems to be *possible*, many a tongue would exclaim, "How has the *gold* become *dim!*" As to the objects of this attack, they are the ministers and elders who constituted the majority of the last General Assembly; a majority of the constitutional representatives of more than ninety Presbyteries, selected for the express purpose of forming, for the present year, the highest judicatory of the presbyterian church in these United States. These are the men whom the editor of the *Advocate* has assailed in a style of summary and sweeping condemnation. But more of this when the allegations come to be specifically considered.

This writer considers the presbyterian church as in great danger, and *one* object of these numbers is to sound the alarm, that she may be saved from impending ruin.—Hear his own words. "This church, it is our solemn conviction, has reached a most important, and in our view, a very fearful crisis; a crisis in which it is soon to be decided whether changes, affecting materially her doctrinal purity, her ecclesiastical order, and all her institutions and endowments, shall or shall not take place." Now all this, as a mere matter of opinion, is perfectly harmless. Some men are constitutionally given to panic; and an every day fact, in its character isolated and nugatory—a mere conjecture—is sufficient to rivet upon their minds a "*solemn conviction*," that a storm is brewing, and that "fearful" changes are at hand! It is no new thing under the sun, to hear the cry that *the church is in danger*, when only a *sect* or *party* in the church dread the loss of some portion of their usual power or consequence, or when only some local or temporary *shibboleth* is about to be abolished. But what is the proof of this "most important" and "very fearful crisis," mentioned by the *Advocate?* And here, again, let the editor speak for himself. "*We* say, then, that the members of the last Assembly appeared to us to be far more strongly and characteristically marked by a difference in theological views and attachments, than those of any other Assembly we have ever seen." This "difference in theological views and attachments," as stated by the editor, has led him to the classification of the members into "The Old School and the New School Presbyterians." The old school are characterised in the following manner:—"In the first class, we include those who put the same construction on our confession of faith, catechisms, and form of government, that was put on those formularies when the constitution of our church was adopted, and for several years afterwards." We are further informed, that some who are "denominated *Old Hopkinsians*," "have chosen to rank themselves with this class; and their brotherhood has been cordially admitted, although a difference in some minor points of doctrine is distinctly recognised." "The whole of this class," we are informed, "profess to be firm and decided adherents to presbyterian church government and order, without any such relaxations of the provisions of the constitution, as will assimilate it to, or mingle with it, the peculiarities of congregationalism. In like manner, they insist on managing their educational and missionary concerns, without any amalgamation of them with voluntary associations, or with any other bodies whatsoever."

Before I copy the outlines of "the Old School Presbyterians," as drawn by the Advocate, permit me to make a few explanatory remarks on the delineations transcribed above. It would seem from the editor's own statements, that the old school is formed on *ecclesiastical* rather than *doctrinal* arrangement. The venerable editor need cherish no distressing apprehensions respecting "*the doctrinal purity*" of the church, when he is disposed to consider the theological distinction between himself and the "*Old Hopkinsians*," merely as "*difference in some minor points of doctrine.*" This I consider a most happy discovery, and one that ought to make for peace in the presbyterian church. I would most respectfully ask how long it is since the editor of the Advocate has learned, that *he* and the *brother* he nominated for the Moderator's chair, at the last Assembly, differ only "*in some minor points of doctrine?*" In relation to this matter, I wish the reader deliberately to weigh the following remarks. Only a few years ago, both *the editor* and *his candidate* supposed, that their theological systems were considerably at variance, and the same impression was deeply and extensively made upon the presbyterian church. Neither of these theologians has, to my knowledge, changed his doctrinal views.—Indeed, at the very moment that the "*surviving father* of the presbyterian church," "*cordially admitted*" the *Hopkinsian* from New-York to the rights of "*brotherhood*" in the old school, and admitted him too on the ground that they differed only "*in some minor points of doctrine*," they were directly in opposition to each other on the principal *doctrinal question* which agitated the last General Assembly. It is well knewn that the editor had *judicially* expressed his opinion in relation to a considerable catalogue of sentiments, contained in Mr. Barnes's sermon, as heresies which endangered *the purity of the church*; and yet this *candidate*, who was so "*cordially admitted*" to "*brotherhood*," said, in the presence of the Moderator and several other members of the Assembly, after that discourse was read, "*I will sink or swim with that* sermon." No member of the majority went further than this. Mr. Barnes himself, even in vindication of his own sermon, was not farther removed from the editor of the Advocate, than was this brother, who after all differed from him only "*in some minor points.*" Indeed, this respected brother from New-York cannot himself have forgotten, that in a conversation with me in relation to the case of Mr. Barnes, before the Assembly was organised, he made a remark to this effect:—"In *theology* we are together; we differ as to *ecclesiastical order.*" If the editor of the Advocate is consistent with himself, he need not forebode "changes" in the presbyterian church, "*affecting materially her doctrinal purity*;" when almost any members of the *majority*, in the last Assembly, might be "cordially admitted" to "brotherhood," in the old school, on the same principle that others have been; that is, that they differ only "in some *minor points* of doctrine;" and provided they would "profess to be firm and decided adherents to presbyterian church government and order," and "insist on managing their educational and missionary concerns, without any amalgamation of them with voluntary associations, or with any other bodies whatsoever." This is the grand point, after all. It is true that there was considerable excitement in the last Assembly, in relation to *doctrine*, but the whole matter is susceptible of any easy solution. The Christian Advocate says, "that the members of the last Assembly appeared to us to be far more strongly and characteristically marked by a difference in theological views and attachments, than those of any former Assembly we have ever seen." And was there not a *cause* for this appearance in the Assembly? The same shades and modifications of doctrinal views, have been held by members of that body for many years past; and when any question came up adapted to call forth peculiar views, these shades and modifications have been disclosed. But let it be remembered, that we never had a case like that of Mr. Barnes, till the present year. And the venerable editor may thank himself, if "*the difference in theological views and attachments*" were "*more strongly and characteristically marked*," than he could wish! Could man be so infatuated as to suppose, that a minister holding the sentiments expressed by Mr. Barnes, could be *deposed* or *censured* as a *heretic*, without creating some excitement in the presbyterian church? The same effect essentially would have been witnessed, under similar circumstances, in any Assembly, at least for twenty years past. But here let it be remarked, that this very case, though it called forth an expression of doctrinal views, did not produce any uniform or settled arrangement of parties. Some were in favour of Mr. Barnes, because they are essentially with him, in sentiment; others because they have always known, that similar sentiments were held and tolerated in the presbyterian church: And *those persons* who thus sustained Mr. Barnes, were some of them not only *pupils*, but *teachers*, in the old school, as well as the new. Some of these, no doubt, put the same *construction* on our confession of faith, catechisms, and form of government, as the editor of the Advocate does; and others have been cordially admitted to the "brotherhood" of the old school, because they differ from the school in general only "in some *minor points*."

From this discussion, it would seem, that the *majority* and *minority* in the last Assembly, were not formed on the principle of *doctrinal distinction*, but on the principle of *ecclesiastical order*. The terms, Old School and New School, more properly mark the difference in theological sentiment, and are employed somewhat incorrectly and loosely, by this writer, where the terms *minority* and *majority*, or the *high church* and *low church* parties, would have been more simple and appropriate, and much less liable to mislead the reader. A correct and analytical classification of the members of the last General Assembly, as it strikes me, would be the following. The *majority* were the *Low Church Presbyterians*. They are friendly to those voluntary associations which are the glory of our age and nation; such as the Board of Commissioners for Foreign Missions, the American Education Society, and the American Home Missionary Society. They love these societies, because their constitutions breathe a liberal spirit, and because their beneficent course has secured the confidence of the public. They have learned that it is good to mingle their prayers and contributions and efforts with Christians of other denominations, because in so doing they have found the narrow spirit of *sectarianism* to give place to a spirit more enlarged and liberal, more philanthropic and diffusive.—These associations are suited to the genius of our age and nation. They have the power of sealing up the mouth of slander, and of putting to silence the cry of "*Church and State.*" There is no doubt, in my mind, and I believe this sentiment is very current among the Low Church Presbyterians, that the less the church has to do with *money matters* and *ecclesiastical parade*, in her efforts to do good, the better. These things savour too much of the religious establishments of other countries, to meet the approbation of this people. Political men will be jealous of the *treasures* and the *plans* of that church or denomination, whose every step in the march of beneficence, is taken under a banner consecrated to *sectarianism*. In *theology*, the Low Church Presbyterians embrace different shades of doctrine. Some belong to the old school, and some to the new; but a large proportion of them are moderate or liberal *Calvinists*. They receive and adopt the confession of faith in the *very words* of that confession itself, "as containing *the system* of doctrine taught in the holy scriptures."

The *minority* in the last Assembly, were *the High Church Presbyterians*. In theological sentiments, or their religious creed, a large proportion of them are Old School Calvinists, though numbers belong to the new school. Some, according to the editor, are "*Old Hopkinsians*," and others hold the same doctrinal views which are most current among the low church party. Indeed it would be no difficult matter to form a *class*, or even *classes*, founded on the principle of doctrinal agreement, by selecting an equal number from the High Church and Low Church Presbyterians, or from the *minority* and the *majority* of the last Assembly, whose religious sentiments would *more entirely correspond* in this new arrangement, than they do in the respective ranks in which they are now embodied. This fact is so manifest, that it stands beyond the possibility of an intelligent and honest denial. The rallying principle of these brethren, is *ecclesiastical order!* They have enlisted under a banner that is *exclusive* and *sectarian*. Their Education Society and their missions must all be of this character. Great stress is laid on a particular type or fashion of doing good. While many, no doubt, associate a certain set of doctrinal opinions with these ecclesiastical movements, there is not a shadow of a doubt on my mind, that any member of the last Assembly, who acted with the majority, would be treated just as others have been, that is, "cordially admitted" to "brotherhood," if he should signify a willingness to put on the ecclesiastical harness. And this I believe, because no man has yet been rejected for the obliquities of his creed, who has come to this point; no, not even "*an Old School Hopkinsian*;" while it is a fact never to be forgotten, that this class of theologians were once deemed the *doctrinal antipodes* of the Old School Calvinists! From this arrangement of parties, I can see no cause of alarm in relation to the "*doctrinal purity*" of the church.

My remarks on the delineations of the new school, as given by the Advocate, must be reserved for the next number.

Most respectfully,
NATHAN S. S. BEMAN.

Troy, Sept. 1831.

From the Home Missionary.

LAST DAYS OF REV. RALPH CUSHMAN.

The following facts, principally collected from the attendants of Mr. C. after his decease, have been furnished by Rev. W. Cox, Wooster, Ohio:—

Agreeably to my promise, I hasten to make you acquainted with some of the particulars of an event, which has taken from the church one of her brightest ornaments, and from the cause of home missions one of its most lovely and devoted friends.

On Wednesday, August 10th, I met with Mr. Cushman at Loudenville, twenty miles from Wooster, on his way to the Western Reserve. I was journeying to Cincinnati; and Gen. B. having accompanied me, I introduced Mr. Cushman to him, and they returned to Wooster, where they arrived on the morning of the 11th. Mr. C. after considerable solicitation, consented to spend the day at W. and preach in the evening. But before night he felt himself so unwell, that he would not have attempted to preach, had he not been unwilling to disappoint the people, no other minister being in the village to address them in his place. So ill was he, that he vomited several times on his way to the church, a distance of a little more than one-fourth of a mile. Before entering the church, he called on a physician, and procured a mild medicine, which gave him temporary relief.

He preached his last sermon in the presbyterian church in Wooster, on the evening of the 11th of August, from John iii, 7—"*Marvel not that I said unto you, ye must be born again.*" During the exercises he was so unwell, that he was compelled to omit the customary singing at the close, and immediately on pronouncing the benediction, he retired from the house and vomited. On the next morning, he informed his physician that he had felt much distressed, and that it was with great difficulty he could refrain from vomiting whilst preaching. But though so much indisposed, the congregation bear testimony, that the sermon was unusually interesting, and that his prayers partook much of a devotional spirit, and expressed ardent desires after the heavenly state. In his addresses to the throne of grace, it was remarked that he more than once thanked God for the glorious and peaceful habitation which he had provided for his people; and at one time, seeming to forget that he was not alone in his closet, he exclaimed, "I hope it is not long before I shall fully enter upon the enjoyment of those heavenly mansions, which the Lord Jesus has gone to prepare for those that love him!"

He returned to Gen. B.'s, and took medicines which had been prescribed. He slept but little, and passed an uncomfortable night. He was visited in the morning by the physician, who administered more medicine, and remained with him during its operation. The *immediate* effect of the prescriptions seemed to be favourable. During the day he spoke much of the goodness of God, in disposing of him so mercifully in the midst of strangers, and thanked the Lord repeatedly, that he had been permitted to reach the dwelling of a family from whom so much kindness and affectionate attention had been received.—Concerning himself, he remarked, "I know not what the Lord is about to do with me; but I am of little consequence."

On Saturday the 13th, he was much better; he left his room several times, conversed with his physician and Mrs. B. concerning a visit he had made to Madison, Indiana, and spoke with great delight of the goodness of the Lord manifested to him on that occasion. During the day he was visited by a number of individuals from the neighbourhood, with whom he conversed freely and cheerfully about the cause of his "blessed Master." Saturday night he spent uncomfortably. On the Sabbath he was much better; passed part of the day with the family, and supped with them in the evening. During Sabbath night he grew worse, and about the dawn of day it was deemed necessary to call in the physician. On Tuesday night he had become extremely ill, and fears began to be entertained that he might not recover.—During this time, the physician says, Mr. C. was much engaged in prayer. He would clasp his hands, and letting them fall upon his breast, lift up his heart to God. Not a repining word, nothing like complaint escaped him. He said, "All is right, it is the Lord." He received his physician always with a smile, and taking his hand in his own, pressed it most affectionately, saying, "I cannot express the deep sense of obligation which I feel." And then in tones expressive of his deep humility and gratitude, he exclaimed, "Jesus, kind friend—friend of sinners—my friend, thou hast promised to be with me; thou *art* with me; thou art here. Precious Jesus, how I love thee!"

One morning, after a night which the doctor spent with him, and during which symptoms appeared which were alarming, and which excited apprehensions in his own mind, he inquired, "Is not my case very critical?" The physician replied, that he believed it to be very doubtful; but he was now better, and he hoped he would yet recover. Mr. C. said that it was his own opinion that he should recover; that the Lord would not yet take him away. "But (added he) I have no fear for myself. But when I think of my family: Oh! when I think of my family!" After a long silence, in which he seemed to be commending these dear objects of his earthly regard to God, and gathering up his thoughts to the near contemplation of the change that probably awaited him, he folded his hands together, raised them up, and with eyes directed towards the habitation of God, he said, "*Lord Jesus, into thy hands I commend my spirit.*" Turning to the doctor, he asked, "Why have I so little religious excitement?" He was answered, that his mind was depressed, and sympathised in the sufferings of his body. Mr. C. said, "I suppose that is the reason. Would it not be wonderful if the Lord should raise me up? O, I shall soon know more of God, of the plan of salvation, of the economy of redemption! I will soon see more of the beauty and glory of Jesus Christ!"

Thus, through various changes in his bodily symptoms, he went down to his rest, manifesting as long as he could speak, an unshaken confidence that he should be partaker of a blessed immortality. He conversed frequently with the ladies of the family, who were pious, in which conversations he would pour fourth without restraint, the feelings of his soul. Sometimes he exclaimed in rapture, "My blessed Master: O, how I love my blessed Master! O, how delightful the privilege to proclaim his gospel to ruined sinners. Blessed Jesus, O, how I love thee!"

Sometimes he would weep, under a grateful sense of the unwearied attentions of the kind friends whom God had raised up for him so far from his own home. At one time he wished to render some compensation to a pious female in Gen. B.'s family, who had laboured much for his comfort; but when informed that she declined receiving it, and that she esteemed it a privilege to wait upon a servant of God, he turned away his face and shed tears, saying, "O, how kind, how kind, blessed Master, how good, O, how good!"

On the morning of the 24th, when one of the ladies went into his room, he took her hand, and pressing it gratefully, said, "Well, I am here yet: I have had a critical night. I hope the Lord will not let me linger long, and die without the light of his countenance. I would like to live a little longer, to tell of Jesus." He was then asked if he would not be willing to die, if it were the will of God? He replied, "O, yes, I have no fears of death. I am a poor wretched sinner; but in Jesus there is infinite fulness!"

He was overheard by a pious individual, who, unknown to him, was in the room when he was lifting up his heart in secret prayer, supposing himself to be entirely alone. His language was—"Dear Saviour, grant me thy presence: O, do grant me thy presence! Lord Jesus, thou hast promised in thy word to be with me." Then, pausing, he continued, "Yes, thou *art with me*: I feel that thou art here, and art blessing me. Blessed Jesus, kind Master, how I love thee!"

At another time, he said,

Jesus can make a dying bed—

And when the succeeding line was repeated,

Feel soft as downy pillows are;

He rejoined with great emphasis,

While on his breast I lean my head,
And breathe my life out sweetly there.

"Yes, yes, it is true—I know that this is true;" and smiled with heavenly rapture.

He wished very much to see some of his ministering brethren, some warm-hearted brother, with whom he might converse about another world. He was visited by two of the brethren of this Presbytery, one of whom

I have seen, who says that Mr. C. was too far spent to converse; and though on the verge of death, his countenance would light up with smiles at the name of Jesus, or when he spoke of heaven.

On Friday night, August 26th, about 2 o'clock, he ceased to speak, and gradually and calmly sunk to his rest. It is said by those who attended him, that with his last breath, he clasped his hands as in the attitude of supplication, raised them a little, and then let them fall quietly across his breast. Thus his spirit was borne on the breath of prayer to God, and now he sings redeeming love. He departed at twenty minutes after 6 o'clock, on Saturday evening, the 27th of August.

His afflicted partner did not arrive in season to witness his deliverance from earth.—She came in company with the writer, about 11 o'clock, on the following day. The remains were borne to their resting place on Monday the 29th. They were interred in the family burial ground of Gen. B.; a sweet spot, retired, and filled with beautiful little trees, whose waving branches and sighing leaves seem to whisper of eternity. Solemn and unspeakably affecting were the last rites paid to the memory of our friend. He died in a strange land, and was carried to his grave by strangers, followed by his heart-stricken wife, now a lonely pilgrim on earth's wide waste. How sacred was that scene; how sacredly did we look upon it! We bowed, and wept, and lifted up our hearts to God.

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The following editorial article of the Evangelist, we trust, will not be without its influence:—

SATAN'S DEVICES.

Much has been written or said of late, respecting the devices of Satan. This age of active benevolence is no doubt calculated to awaken the wrath of him, who is artful to deceive and powerful to destroy. Many of his devices in relation to revivals, have been pointed out by those who have written on this topic. Probably one chief aim of Satan is to employ, imperceptibly to themselves, the influence of Christians against revivals; to excite either their enthusiasm or opposition; to tempt them, by their words or actions, to prevent the genuineness of revivals, and to bring them into disrepute. Christians should therefore well understand these devices, and carefully provide against them. While editors of religious journals, other writers and preachers, have, of late, very abundantly pointed out some of these devices; there is one which we do not recollect to have seen noticed, although it is very evidently of frequent occurrence and powerful influence. We believe, at the present day, no one is operating more to the injury and prejudice of revivals than this. We refer to the practice of those, who are continually expressing their fears respecting what *they term* "new measures," and "human devices;" who say little or nothing that is calculated to promote revivals, but who are constantly dewelling on the imperfections of those men and measures, by which revivals are originated and sustained; who are continually expressing their fears respecting the genuineness of the work.

Such persons would be thought reformers. They are fond of referring to Edwards, and other reformers, whose names adorn the pages of revival history. But there is reason to apprehend that they have more of the *pride* than of the spirit of reform. How unlike President Edwards are such. There is, on their part, an entire want of one very distinctive characteristic of reformers. *They do not engage heartily in the work themselves.* They neither devise or employ any measures, that are highly successful in revivals. Edwards took hold of the work himself, with a giant's grasp. He was the man to correct errors. The friends and foes of revivals both regarded him as a staunch supporter, not an enemy to revivals. And when *he* undertook to correct errors in revivals, it was not necessary that he should apprise his readers or hearers, that he was "*friendly to revivals.*" They knew it, saw it, could not doubt it. He did not spend all his time in labouring to correct the faults of others.—His heart was so much in the work of revivals, that he was able to devise and show a more excellent way, when he had pointed out that which was imperfect and dangerous. So long as they lack this essential attribute of reformers, they will experience an entire failure in their attempts to correct the errors which may unhappily be connected with revivals. Neither friends nor foes will heartily acknowledge their views as good authority. Their unskilful efforts at reformation will dishearten the friends of revivals; will encourage the enemies in their opposition; and will drive the erring into greater imprudences.

If Hewitt and Edwards, while labouring to promote the temperance reformation, should dwell constantly on the dangers of that cause, and the errors of temperance men and measures, could they successfully promote the interests of temperance? No. They would soon be quoted as authority in the anti-temperance cause.

If men will constantly endeavour to take away the most successful "revival measures," while they are able to substitute those only which are almost powerless; if they will constantly find fault with those men, whose labours are evidently and extensively blessed of God; if they will constantly question the genuineness of revivals, and *the authenticity of accounts* published respecting them; if they choose constantly to caution the public against revival errors, and to insinuate that those preachers who are most successful in revivals, are *unsound in the faith*, and are teaching doctrines of dangerous tendency; if they choose to pursue this course, without entering themselves fully into the spirit and the labours of revivals, they must expect to be highly applauded by those who think as they do; they must expect to be quoted as good authority against revivals, by **all who hate these precious seasons**; they must expect to be claimed by anti-revivalists, and pressed into their ranks; they must expect to be disowned by the friends of revivals; and while they are pressed into the ranks of the enemy, though they feel *strangely*, think themselves out of place, and say, "*we are friends to revivals*," still they must expect that what they have said and written on revivals, will be claimed as a virtual enlistment in the anti-revival cause. If those who are implicated in the foregoing remarks, would avoid the imputation of being opposed to revivals; if they would come up to the help of the Lord in these seasons, when he appears in his glory to build up Zion; if they would be considered friends of revivals, they *must* change their course! They must first enter fully into the work themselves, and show themselves ready to sustain it, with willing hearts and hands. Then will they *begin to be respected by the enemies*, and claimed by the friends of revivals. Then will they be able to exert a salutary influence on those friends of revivals, who are hasty and imprudent in the measures they adopt. Then will they be able to correct those errors and imprudences, which they now only increase, by their unskilful efforts to produce reformation. "He that hath an ear to hear, let him hear."

There is a remarkable fact in the history of revivals, that may not be improperly noticed in this place. The timid, doubting, scrupulous men above referred to, are found, we might say, almost universally, to fall into "new measures," and to "go for the whole," as the saying is, as soon as they enter personally, heart and hand, into the field of successful, extensive labour. Many of them will also rush forward of all their predecessors, and even have to be restrained, by the brethren whom they had formerly accused of rashness. Strange as this fact might appear, it is one of common occurrence, and one, we are disposed to say, that is full of important instruction. We hope that the brethren in question may consider it well. If the watchmen are ever to "see eye to eye," in the promotion of the Master's cause, they must come down and labour together, side by side, in the same field of observation and enterprise.

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REFORM OF MORALS.

The crisis has come. By the people of this generation, by ourselves probably, the amazing question is to be decided, whether the inheritance of our fathers shall be preserved or thrown away; whether our Sabbaths shall be a delight or a loathing; whether the taverns, on that holy day, shall be crowded with drunkards, or the sanctuary of God with humble worshippers; whether riot and profaneness shall fill our streets, and poverty our dwellings, and convicts our jails, and violence our land; or whether industry and temperance, and righteousness, shall be the stability of our times; whether mild laws shall receive the cheerful submission of freemen, or the iron rod of a tyrant compel the trembling homage of slaves. Be not deceived. Human nature in this state is like human nature every where. All actual difference in our favour is adventitious, and the result of our laws, institutions and habits. It is a moral influence, which, with the blessing of God, has formed a state of society so eminently desirable. The same influence which has formed it, is indispensible to its preservation. The rocks and hills of New-England will remain till the last conflagration. But let the Sabbath be profaned with impunity, the worship of God be abandoned, the government and religious instruction of children neglected, and the streams of intemperance be permitted to flow, and her glory will depart. The wall of fire will no more surround her, and the munition of rocks will no longer be her defence.

If we neglect our duty, and suffer our laws and institutions to go down, we give them up forever. It is easy to relax, easy to retreat, but impossible, when the abomination of desolation has once passed over New-England, to rear again the fragments, and build up the ruins of demolished institutions. Another New-England, nor we, nor our children, shall ever see, if this be destroyed. All is lost, irretrievably, when the landmarks are once removed, and the bands which now hold us are broken. Such institutions, and such a state of society, can be established only by such men as our fathers were, and in such circumstances as they were in. They could not have made a New-England in Holland. They made the attempt, but failed.

The hand that overturns our laws and altars, is the hand of death unbarring the gate of pandemonium, and letting loose upon our land the miseries of hell. If the Most High should stand aloof, and cast not a single ingredient into our cup of trembling, it would seem to be full of superlative woe. But he will not stand aloof. As we shall have begun an open controversy with him, he will contend openly with us. And never since the earth stood, has it been so fearful a thing for nations to fall into the hands of the living God. The day of vengeance is in his heart; the day of judgment has come; the great earthquake which sinks Babylon, is shaking the nations, and the wave of the mighty commotion is dashing upon every shore. Is this then a time to remove foundations, when the earth itself is shaken? Is this a time to forfeit the protection of God, when the hearts of men are failing them for fear, and for looking after those things which are coming on the earth? Is this a time to run upon his neck and the thick bosses of his buckler, when the nations are drinking blood, and fainting, and passing away in his wrath? Is this a time to throw away the shield of faith, when his arrows are drunk with the blood of the slain? to cut from the anchor of hope, when the clouds are collecting, and the sea and the waves are roaring, and thunders are uttering their voices, and lightnings blazing in the heavens, and the great hail is falling from heaven upon men, and every mountain, sea and island, is fleeing in dismay from the face of an incensed God?—*Beecher.*

TEMPERANCE.

INTEMPERANCE AND CHOLERA.

It has been stated, apparently on good authority, that the Indian cholera, now epidemic in Russia, Poland, &c. is particularly fatal to drunkards. This fact is not at all surprising, but what would be expected from the character of the disease, and the well known effect of alcohol on the human system. The writer of this paragraph (a physician) witnessed a fact somewhat similar, during an epidemic fever that prevailed in New-England, in the years 1812, '13, and '14. He saw and treated about one hundred of these cases of fever. None died, in the circle of his observation, except intemperate drinkers; and such, *all died*. No one escaped who was a confirmed drunkard. It is a common observation among physicians, that malignant epidemics of every kind are most fatal to the intemperate. It is not so generally understood, or admitted, that the habit of temperate drinking renders many ordinary diseases fatal, that would not, under other circumstances, endanger life. *Temperate drinkers* are especially subject to consumption. They take cold, and their constant use of spirit keeps up the irritation of the lungs, until the catarrh degenerates into consumption. The complaint commonly called a cold, or catarrh, is always inflammatory; and it requires abstinence from stimulating things, in order that the natural and spontaneous cure may speedily take place. The drinker prevents the natural subsidence of the disease by daily stimulation, until the difficulty becomes confirmed. "Feed a cold, and starve a fever," perhaps, is the pernicious maxim by which he regulates the treatment of his own case. He should rather "starve" both. Without doubt it is necessary in both to abstain from alcoholic liquors. I am fully convinced, that one-third of the cases of pulmonary consumption that I have witnessed in twenty years of practice, in various climates, might have been avoided by timely abstinence from spiritous liquors. I am aware that this is stating the case in strong terms; but not more strong than facts will justify. If a group of temperate drinkers be observed for ten years, half of them will probably fall into intemperate habits; and half of the remainder will die prematurely, of complaints rendered fatal by the use of intoxicating drinks. M. D.

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CHURCH DISCIPLINE FOR INTEMPERANCE.

Perkins & Marvin, of Boston, have just published "A Statistical Table, showing the influence of intemperance on the churches," prepared by Rev. J. R. Barbour, minister of a congregational church in Newbury, Mass. It is a pamphlet of twenty-four pages, the table occupying four pages, and the remainder of the work being devoted to notes and remarks. Mr. B. appears to have entered into an extensive correspondence for the purpose of obtaining the materials for his work. The following statement of the result of his inquiries is from the Boston Recorder:—

Of 800 cases of excommunication, reported from 135 churches, 370 were on the charge of *intemperance;* and in twenty-four other cases, the individuals are known to have become intemperate *soon* after their exclusion from the church. We may, therefore, safely put down 394 cases out of the 800, six less than one half, to the account of strong drink.

Of 834 confessions reported from the same churches, intemperance was confessed in 379. In thirty-two other cases, the individuals died while under discipline, or are now under discipline for intemperance. As these may with propriety be added to the number of confessions, the whole amount is 411; being six less than one half of the 834.

This is sufficiently appalling; it is enough to impel every friend of Christ & the church, to resolve on abstinence, entire and perpetual, from the cause of such suffering and such dishonour to the christian name. But it is not all. The influence of intemperance on the churches has been increasing with fearful rapidity.

From 135 churches, some of the returns from which embrace a period of fifty years, 1634 cases of discipline are reported; in 805 of which—*less*, by twelve, than one-half—intemperance was charged.

From 108 churches, whose returns are for forty years and under, 1348 cases of discipline are reported; of which 681 were caused by intemperance; seven *more* than half, and fourteen more than are charged to *all* other causes.

From 112 churches, whose returns are for thirty years and under, 1201 cases of discipline are reported; of which 632 were cases of intemperance; exceeding all the other cases by 63.

And from 94 churches, whose returns are for twenty years and under, 841 cases of discipline are reported; of which 480 are cases of intemperance—more, by 119, than all the rest, about *four-sevenths* of the whole!

But even this statement is far from exhibiting the whole extent of the evil. How many of the other offences that are matter of discipline, are caused by intemperance, no man can tell. Mr. Barbour says, that, judging from his table and from the letters which he has received from those who furnished the materials, most of which express some opinion in regard to the *indirect* influence of ardent spirits, it is his "deliberate conviction, that *at least* SEVEN-EIGHTHS *of all the offences requiring discipline, that have occurred in our churches for the last twenty or thirty years, have originated, directly or indirectly, from this cause!*" Add to this the influence of *moderate* drinking on the cultivation of the religious affections, the acquisition of knowledge, and the discharge of duty, and also, in hardening the hearts and blinding the minds of those who know not the truth, both in christian and in heathen lands, and what a fountain of iniquity and spiritual death is here opened upon us! Who will dare to indulge the vile thirst for the poison, that may have been awakened in himself; or become a pander to it in others; a feeder of the death flame, that is kindling up for the destruction, temporal and eternal, of his friends and neighbours?

NOTTINGHAM, ENGLAND.

On Wednesday, Dr. Pye Smith delivered a lecture in the Exchange-hall, Nottingham, to a very numerous audience, on the subject of Temperance Societies. He very ably traced the effects, both mentally and bodily, of intoxication, and shewed the pernicious results upon the human frame, from drinking ardent spirits. The alarming extent, and great increase of intoxication, among the lower orders, of late years, were forcibly depicted from the fact that the consumption of distilled liquors in this country in 1829, was double the amount of that of 1827. It had been proved from parliamentary returns, that one-half the insanity, three-fourths the poverty, and four-fifths the crime of this country, originate in drinking. The great good derived from Temperance Societies in America, was evinced from the fact, that since their establishment, the consumption of ardent spirits in the United States had diminished one-third. The utility of societies, whose members pledge themselves to discourage the use of spirits, was then well depicted. At the conclusion of the address, Mr. Buckingham came forward, and in an eloquent address, gave his personal knowledge of the superiority of those people among whom intemperance is unknown. He also asserted his duty to encourage such societies, being engaged in the great work of opposing the East-India company's monopoly in the bevarage which "cheers, but not inebriates." The meeting then separated.—*Nottingham Review.*

INTELLIGENCE.

From the Vermont Chronicle.

NARRATIVE

Of the State of Religion, presented before the General Convention, at its late meeting at Windsor.

With earnest gratitude to God, be it recorded, never did the General Convention of Vermont meet under circumstances of deeper interest, or of more auspicious promise, than at the present time. From every part of our beloved Zion, we are cheered with gracious tidings. Revivals of religion, numerous, powerful, and in many respects of a peculiarly happy character, have brought joy and gladness to this heritage of the Lord.

Special revivals of the work of God are reported in the following towns, viz: Brattleboro', East-Parish, Halifax, Wilmington, Marlboro', Wardsborough, Grafton, Putney, Springfield, Weathersfield, Windsor, Woodstock, Bridgewater, Barnard, Hartford, Norwich, Thetford, West-Fairlee, Vershire, Bradford, Newbury, Corinth, Washington, Chelsea, Tunbridge, Royalton, Randolph, Braintree, Rochester, Brookfield, Williamstown, Waterford, Lyndon, St. Johnsbury, Peacham, Danville, Barnet, Lunenburgh, Walden, Craftsbury, Barton, Derby, Brownington, Irasburgh, Troy, Westfield, Hardwick, St. Albans, Berkshire, Enosburgh, Montgomery, Jericho, Williston, Burlington, Westford, Essex, Cambridge, Swanton, Middlesex, Waitsfield, Moretown, Fayston, Waterbury, Barre, Plainfield, Marshfield, Addison, New-Haven, Weybridge, Middlebury, Cornwall, Shoreham, Bridport, Vergennes, Ferrisburgh, Charlotte, Monkton, Hinesburgh, Bristol, Whiting, Salisbury, Brandon, Pittsford, Rutland, Fairhaven, Benson, Westhaven, Orwell, Hubbardton, Wallingford, Tinmouth, Sudbury, Clarendon, Castleton, Poultney, Rupert, Dorset, Manchester, Sandgate, Peru, and Bennington, in this state, and South-Granville, and most of the churches in Essex County Association, N. Y.

The number of towns in this state is 245; the number in which are churches in connection with this body, according to our last printed minutes, 197. The number in which revivals have been reported, is ninety-nine; besides many others not mentioned in the above list, in which conversions have taken place, and appearances are uncommonly favourable. These towns are situated in every part of the state. Many of these revivals have but just commenced, and the greater part of them are yet in progress; yet it is believed that the number of conversions already cannot be less than 5,500. Of these, some have united, and others probably will unite, with other christian denominations, who are our fellow labourers in this great work, and through whose labours there have doubtless been many conversions, of which we have received no information.

Looking for the means which have been more or less directly concerned in bringing about the blessed results over which we rejoice, we cannot but feel that the "temperance reformation" has been an important pioneer in preparing the way for "the coming of our Lord." To a very great extent, our churches have been freed from the deadly influence of "strong drink." The sweet incense of the sanctuary was no longer polluted in its ascent to heaven, by the tainted breath of intemperance; and impenitent men in our congregations no longer paralysed their moral sensibilities and grieved away the Spirit of God, by a resort to the intoxicating cup.

We must notice also, that the system of biblical instruction, in Sabbath schools and bible classes, embracing a large portion of our congregations, has, during the last three or four years, been prosecuted with increasing energy and success. We cannot doubt that much has been done, to give elevation, consistency and vigour to christian character, to awaken the conscience and impress the heart of the impenitent, by such diligent attention to the "lively oracles of God."

To these we would add, as a direct and exceedingly efficient means, "protracted meetings," continued from three to six and eight days, and attended with much prayer, and a peculiarly plain and faithful exhibition of divine truth. It seems to us worthy of special notice, that in the prayers and instructions of Christians and christian ministers, while they have spoken of the obligation of immediate submission to God, their whole mind and heart have gone along with what their lips have uttered. They have prayed with hope, and they have exhorted with hope; and their known expectation has produced upon the minds of the impenitent, a conviction of the duty and practicability of obeying the requirements of Jehovah. And hence the sinner, while the living truths of the bible and the influences of the Spirit have been stirring his conscience and warming his heart, has *soon* yielded obedience, and found that "in keeping the commandments of God there is great reward." We cannot leave this subject without admonishing the churches to guard with holy watchfulness this powerful means of advancing the Redeemer's kingdom, to which the finger of God is pointing them.—Let it ever be remembered, that men become "new creatures in Christ Jesus," by the Holy Spirit rendering effectual the truths of the gospel. Let Christians then see to it that they "wait only upon God" in prayer, and in the plain and simple exhibition of divine truth.—Peculiar care seems also requisite, that Christians do not relax in their feelings and efforts at the close of a "protracted meeting." Then is the time by fervent prayer & assiduous labour to mature the budding promises of God. By indulging in a spirit of slumber at such a time, a church may lose irrecoverably a great amount of moral power, and put in fearful jeopardy the salvation of many souls. To guard against abuses, and secure the best results from these meetings, it seems indispensably necessary that there should be such an understanding and arrangement between the churches in any given district, as would prevent their too frequent recurrence. Perhaps, as a general rule, no minister ought to be called away from his own people to attend such a meeting, oftener than once in three weeks. Without such a caution as this, it appears to us, that the cause of Christ must ultimately suffer severely, in the neglected minds and exhausted powers of his ministers, and in the want of instruction and pastoral care in the different churches and congregations. With these suggestions we would commend to the prayers and heaven-directed wisdom of the friends of the Redeemer, this tried, approved and powerful instrument of promoting those precious "revivals," with which the "scenes surpassing fable and yet true" are to be ushered in, when the kingdoms of this world shall become the kingdom of our Lord and Saviour Jesus Christ.

To the reasons for gratitude to God already indicated should be added, that the great benevolent efforts of the church have during the last year, been greeted with increasing liberality, and the sentiment seems to be finding its proper place in christian bosoms—"Ye are not your own; ye are bought with a price; wherefore glorify God in your body and spirit, which are his."

From the General Associations of Connecticut, Massachusetts, and New-Hampshire, the most cheering tidings are brought us by their representatives. Within the bounds of each of these bodies numerous and powerful revivals have been enjoyed, and the triumphs of the cross have been multiplied and glorious. In view of these considerations, let us hold in grateful remembrance "the things which God hath wrought," and from this time let us feel, as we have never felt before, our obligation to consecrate the entire energies of our being to the great cause of redeeming love.

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France.—Extracts from a letter to the editor of the Connecticut Observer, dated Paris, July 31, 1831:—

"Three days of the last week were devoted to the celebration of the revolution of the last July. The first day funeral services were performed for the dead who fell in battle, resembling very much the funeral rites that we read of in some pagan authors. The next day, there were foot races, horse and boat races, and wrestling, and shooting at a mark, and numberless other forms of amusement gotten up by the rulers to please the people. The last day there was a grand military parade; 150,000 soldiers in full uniform lined each side of the boulevards for six miles; and after having been reviewed by the king, they marched in grand procession before his majesty and the high officers of state, standing in the place Vendome, near the colossal monument formed by Bonaparte of the cannon he had taken from conquered nations. All this was indeed sufficiently imposing; but in a serious mind fitted to awaken any other than feelings of joy. The thought which more than any other pressed on my mind while I surveyed the immense multitude, and listened to their shouts of *Vive le Roi*, was that God was not in all their thoughts, and that their rejoicings were only for a moment. This, however, I must say, that the whole exhibition passed off with far less of excess and disorder than might have been expected. During the three days of the fetes I must have seen well nigh a million of people; and yet I saw not one person intoxicated, nor one quarrelling and fighting, and very few who were not decently dressed. This should shame many parts of our country.

"The state of religion, as you may suppose, is very low in France. The reported reformation among the Catholics has been greatly exaggerated. It has in fact come to nothing.—The men who commenced it did it from secular motives. The great obstacle to the progress of religion in this country is, indifference to all religion. This prevails to a dreadful extent among all classes of people. They have seen so much of the folly and absurdity and wickedness of popery, the only form of religion which many of them have ever seen, that they either disbelieve and despise every form of religion, or care nothing for it. The Protestants as a body are comparatively feeble. There are not more than a million in the kingdom. There are about three hundred ministers. I have had a long and interesting interview with a persecuted minister of Lyons. He is said to be one of the most eloquent preachers in France. He is certainly a most amiable and pious man, but has been deposed by the consistory for his fidelity. There are however gleams of light in the midst of this intense darkness. Three new places of protestant worship have been epened in Paris the past year, and are doing well. The Lord is also blessing the labours of his faithful servants in other parts of the kingdom, by revivals of pure religion. Indeed, I see evidence every day that these fields are white unto the harvest."

Facts repecting the Valley of the Mississippi Enterprise.—The following facts may serve to stimulate the friends of this measure to continued exertion:—

In the state of Illinois it has been reported, that not more than one child in fourteen, between four and sixteen, is at school; that three-fourths of the population have not sufficient knowledge of the language to enable them to read the bible intelligibly to themselves or to others; and that not less than twenty-nine-thirtieths of the children are unable to read. Tho' this statement may be much exaggerated, it will not surprise those who know how few children, in the most favoured states, are able to read a single paragraph with correctness or intelligence. And it will be recollected, that the statement is of general, and not of local application, and might remain true, though in many parts of the state the people should prove to be educated as thoroughly as in any other part of the country.

To change this aspect of things, there were in Illinois but five hundred and fifty-four daily schools, three-fifths of which were in ten counties; and there were, until our valley operations commenced, only about fifty Sunday schools, or one school to every thousand children between four and sixteen. It is obvious then that these means of instruction are wholly inadequate, and the citizens themselves express the persuasion that their last best hope is in Sunday schools.

In Kentucky, about one child in four, between five and fifteen, is supposed to be in the course of education. Of one hundred and forty-eight thousand who should attend school, only thirty-two thousand actually attend, and these at an expense of two hundred and sixty-eight thousand dollars per annum, or eight dollars and thirty cents per head; and in forty-six counties, there is not a single female teacher. In this state also it seems to have become a settled conviction, that no means of education will meet their wants but such as our resolution proposes to supply.—*S. S. Jour.*

Kenyon College and Bishop Chase.—Bishop Chase has resigned his offices of Bishop of Ohio and President of Kenyon College. The only explanation of this unexpected occurrence which we have yet seen, is contained in the following letter from a correspondent of the Journal of Commerce, dated Gambier, Ohio, Sept. 12th:—

"Before this reaches you, you will probably have heard of the resignation of Bishop Chase, of his office as bishop of the diocese, as well as President of Kenyon College, and of the appointment of Rev. C. P. M'Ilvaine, of your state, as his successor, by the unanimous vote of the Convention. As this event will probably excite much surprise in the city of New-York, I will give you, in a few words, a statement of the causes which have led to it. Ever since the first organisation of this institution, the Bishop has contended, that by virtue of his office as bishop of the diocese, he possessed the right of directing and managing its concerns, both temporal and literary, agreeably to the dictates of his own judgment; although by the constitution of the Theological Seminary, of which the college is a branch, as well as by the act of incorporation granted by the Legislature, this authority was exclusively vested in a Board of Trustees, to be elected triennially by the Convention of the diocese. Acting on this principle, the Bishop purchased land on which the college has been erected, directed the erection of the buildings, appointed the professors, regulated their salaries, and performed all the acts which seemed in his opinion to be necessary for the government of the institution, without consultation either with the Convention or with the Trustees, and frequently in contravention to their express opinions. The acknowledged fact, that it was owing to his almost unaided exertions, that the institution owed its existence, and that whenever he erred, it was owing to excess of zeal for the prosperity of the chief object of his solicitude, induced the Convention and Trustees to concur with his views, and ratify his proceedings, so long as could be done with safety. But it was soon ascertained that the powers which he claimed and exercised, would, if not timely checked by the constitutional authority, ultimately ruin the fair fabric which he was endeavouring to erect.

"In order to prevent so deplorable and irreparable a calamity, and at the same time, if possible, to satisfy the wishes of the Bishop, the subject was immediately taken up by the Convention, who ordered the Board of Trustees, in whom they declared the authority to be vested, to prepare a code of laws for the government of the institution; when the Bishop, finding that the Convention claimed the right through the Trustees, of defining the limits of his powers, immediately resigned all his offices, whether with the hope that it would induce the Convention to retract their steps, or from conscientious motives, I shall not pretend to say. A resolution was immediately set on foot by the Convention, for the purpose of accommodating matters; every one being anxious that the Bishop should continue in the exercise of his functions, as diocesan, although his continuance at the head of the institution did not appear desirable. But he would listen to no argument; and declared that unless he was permitted to exercise patriarchal authority over the institution, and all those connected with it, he would retire from the episcopate. It then became the duty of the Convention to decide between the pretensions of the Bishop, and what they deemed the paramount interest of the institution. The resignation was accepted, and Rev. Mr. M'Ilvaine elected to fill the vacancy. On every question connected with the subject, the vote was unanimous. Rev. Mr. Sparrow, Milnor professor, has been appointed to preside temporarily over the institution, and a gentleman from Chillicothe to the charge of its temporal concerns. He is to be assisted by four gentlemen, two of the clergy, and two of the laity; and all the arrangements necessary to insure its success, have been adopted, much to the satisfaction of the professors, the students, and the public generally, so far as my information extends."

Jews in Poland.—We learn from the Jewish Expositor, that the six missionaries employed by the London Jews' Society in Poland, have remained in that country during all the recent troubles. The Jews in Warsaw, in November last, were in great alarm, and it was found a happy time to direct them to the only refuge. Thirty or forty individuals would sometimes listen attentively to a missionary. Twenty-nine Jews, either converted or in an inquiring state, had been connected with the institution at Warsaw.—*Bost. Recorder.*

West Indies.—Emancipation of Slaves.—We have great pleasure in being able to inform our readers, that the British government have determined on emancipating the crown slaves in the various conquered colonies. Directions to this effect have already been forwarded to the Governor of Berbice, and in a few months we may joyfully anticipate that our government, at least, will be purged from the foul stain of slavery.—*London World.*

African Education Society.—The Massachusetts General Association of Ministers, at their late meeting in Taunton, having heard the representations of the Secretary of the African Education Society, unanimously expressed their opinion, that its object is essential to the best interests of the African people; and recommend it to the favour, assistance, and charitable contributions, of the ministers and churches of Massachusetts.—*Washington Spectator.*

REVIVALS.

Coventry, Chenango Co.—A letter from a friend in the neighbourhood of this town, after alluding to the work of God in other places, proceeds as follows:—

"The richest display of the grace and mercy of our God, that we have witnessed in this quarter, has been made in Coventry, Chenango county. The meeting was held in the west meeting-house; but the effects have been felt through the whole town. It was conducted by Rev. Brethren L. Wilcox, of Hardwick, and L. Hull, of Deposit, who did all the preaching. Though there was not preaching every day, the meeting continued eight days, and closed on the 15th ult.

"There was a good deal of opposition to measures from cold hearts in the church, and wicked ones out of it. But the people of God prayed, and the mighty power of the Highest came down to accompany the truth; and there was indeed a breaking down of strong holds.—It did seem as though the whole population must bow at Jesus' feet; and we hope many did bow. Then you might see the man whose head had been whitened with the frosts of seventy winters, and the child from the Sabbath school, together, anxiously inquiring, "What shall I do?" It was computed that from one hundred to one hundred and fifty had submitted at the close of the meeting; and many more were anxious.

"The work was still going on. May it spread and increase. And O, when will Christians trust God, and go forward. Strange as it may seem, there are those who even profess to be Christians, who can stand by and cavil even in such a time as this. O, may God forgive them."

A postscript of a later date mentions the continuance of the good work.

Verona, Oneida Co.—One of the clergymen of that place writes as follows, under date of the 3d instant:—

Dear Sir—I wish to acknowledge through your paper, the continued triumphs of redeeming grace in the town of Verona. The revival which commenced about a year ago, in the 2d congregational church here, has not entirely ceased up to the present period; though there have been some months during the time, in which only occasional conversions have occurred; partly owing, I conclude, to the fact, that for four months or more the pastor has been most of the time abroad attending protracted meetings.

About four weeks since, the blessed work of saving mercy in this town assumed a more glorious aspect; not in the congregation above mentioned, but in a small church on the canal, near the centre of the town. This little church had been destitute of the preached gospel for a long time, and had, by reason of deaths and removals, become almost extinct. The few remaining members, amounting to not more than fifteen, were on the point of sinking in despondency, supposing the period nearly arrived when they must dissolve. Under these circumstances, one of the members, whose heart had long been bleeding for the cause of that sinking church, solicited help, and a protracted meeting was appointed there.

Four weeks last Saturday, a number of my church accompanied me to the spot. On that day it rained, and there were not people enough assembled to fill a small school house. But the Lord met with the few, and one or two sinners were hopefully converted. Being destitute of a place of worship, except the school house, we built a bowery; hoping that the Lord would come down on the morrow. When the morrow came, two or three hundred persons assembled from the surrounding country. The Holy Ghost was in the midst of us. Before 11 o'clock the people were crying for mercy. Nearly thirty were that day for the first time, rejoicing in hope. We continued the meeting until the next day, at 4, P. M.; though but few assembled on that day, in consequence of training. During the meeting, about forty, we hope, fled for refuge to Jesus.

The work still continues. All classes have been the subjects of it. The moral aspect of the place is entirely changed. Some have already united themselves with the people of God; and I trust many more will soon join them.—Thus the Lord is carrying on his work, and building up the old wastes.

On the Wednesday following, by the solicitation of Rev. Mr. Jackson, pastor of the church at Andover settlement, a society embracing parts of the towns of Westmoreland and Verona, I went with some of my church to attend another protracted meeting. The pastor of the church, by reason of ill health, was mostly deprived of the privilege of conducting the exercises. The meeting commenced under very discouraging circumstances. The people of God felt the necessity of a firm reliance on the arm of the Lord. The meeting continued five days; and the Lord came down with power. From thirty to forty were hopefully redeemed by the "Lamb of God, that taketh away the sin of the world."

The effect which the meeting produced upon the immediate vicinity, and the region around to a considerable extent, is blessed even beyond the most sanguine hopes of the friends of God. Errors and prejudices, with which the minds of the people were filled, are to no little extent removed. May the Lord continue to work, till the knowledge of God shall cover this whole country.

We had another protracted meeting last week, in one of the extremes of my society, which was the means of bringing some souls from darkness to light. The enemy is losing some of his strong holds. God grant that the errors with which this town has long been infested may be speedily swept away. L. MYRICK.

Beverly, Mass.—Extract of a letter from a gentleman in Beverly, to his friend in Utica:—

"Since I wrote you last, we have been wonderfully blessed of the Lord in this region. The Holy Spirit has been poured out, in a manner unparalleled in our history. Protracted meetings have been followed with glorious results. Sinners are indeed flocking to Christ for refuge. We can number is our society fifty or more hopeful conversions, and among them some very interesting cases.

"Yesterday, I heard Rev. Mr. Finney preach in Danvers, from these words—"The wages of sin is death." Such strong and conclusive reasoning I have seldom heard. It is expected he may spend the winter in Massachusetts, and lend his aid in gathering an abundant spiritual harvest, that now whitens the fields around us."

WESTERN RECORDER.

UTICA: OCTOBER 11, 1831.

Facts.—It is said, and with truth, no doubt, that the Romish church expends far more money in maintaining missionaries, than the sum total applied for this purpose by all the evangelical denominations in christendom. What a reproof to the lovers of a *pure* gospel! While the Catholics "will compass sea and land to make one proselyte" to a false religion, the promoters of the gospel seem, with few exceptions, to be sitting indolently "under their own vines and fig-trees," leaving nothing but the scanty gleanings from their abundance, in aid of the cause of 600,000,000 of their perishing fellow men!

But again. A prince of India will expend more at a single festival, in honour of his idol, than the whole annual income of a large christian society for benevolent purposes. Thus one solitary individual will give on a single occasion, for purposes of abominable wickedness, more than hundreds of good people are willing to give, in the course of a whole year, for the furtherance of the gospel among perishing souls. Some of these same people, however, will have their festivals in honour of the idolatry of wealth and pride, in which immense sums are expended for purposes no better than heathenism.

Once more. While the church have been sleeping over the condition of the heathen, they have consumed such quantities of ardent spirits the last half century, as to expend far more money, it is believed, than would have been required to send the gospel to all the heathen.—Thus have Christians been literally poisoning themselves, by the misapplication of treasures put into their hands by the Lord, who commanded them at all hazards, to publish the gospel "to every creature." It is, moreover, now satisfactorily ascertained, that in this country and Great-Britain, most of the crimes out of the church, and most of the distressing cases of discipline within, have been more or less promoted, if not occasioned, by strong drink.

Now, if to the above specifications were added all the needless items of luxury that could be found in the possession of Christians, who are solemnly admonished by the Lord himself not to live in conformity with the world, but to *deny* themselves *daily*, to take up their *cross* and *follow him* in the accomplishment of every good work, what an immense catalogue of treasures that are worse than wasted would be disclosed; treasures employed to pamper ease and appetite, to promote spiritual sloth, to foster pride, and to cultivate, systematically, the idolatry of covetousness! All this, too, in a boasted age of enlightened philanthropy!

Christians cannot now sin after this manner, as cheaply as in years of comparative darkness. A great light has been kindled. The Lord, in his providence, has opened before our view the whole field of the world, as a scene of christian effort and christian influence. He is abroad at work in this field. He is calling for labourers. He is plainly showing the churches their duty to send them. The groans of the dying heathen are come up upon our very borders. We can no longer plead ignorance or want of information on this subject. Facts of the most appalling character on the one hand, and of the most encouraging on the other, are daily thrown into the very bosom of our families, through the medium of books and tracts and magazines and newspapers, till we are left without excuse.

How, then, shall we who call ourselves Christians answer for such things, "in the day when he appeareth!" What will those say, who, while the Lord tells them as his *self-denying* stewards, to *ask him* for their *daily bread*, are hoarding up *his* silver and gold for the *next generation*, in sums of twenty, thirty, fifty, sixty, an hundred or two hundred thousand dollars, instead of *immediately* employing it in sending the bread of life to perishing millions, whose very cries are sounding in their ears! The thought is enough to make the very soul of benevolence weep and shudder. The very genius of common humanity might rise up in judgment against such misapplication of the Lord's money as this. Nor are the few examples of overgrown wealth chiefly to be thus regarded. The single wedge of gold, the single Babylonish garment, may, under similar circumstances, be an equal abomination in the sight of the Lord.

The church will yet have to be sifted for this thing. The arm of the Lord is made bare for the salvation of men, through the spread of the gospel; and woe to his professed disciples, when they waste or embezzle his treasure. It is time to speak out on this subject. While one class of the brethren are hoarding and lavishing their abundant treasures, as if the Lord had no use at all for them, others are pleading their example as more or less binding upon them, to maintain a due "influence in society;" while others still, are cloaking their own love of gain and their penuriousness, their own insensibility to the wants of perishing millions, under the supposed greater sins of their more wealthy brethren. Is there not reason to believe, that the Lord will visit his people in judgment for these things, unless they speedily "turn from the service of dumb idols," to the work he is giving them to do?

Missionaries.—We learn from the Georgia papers, that Messrs. S. A. Worcester, J. J. Trott, and Ezra Butler, missionaries to the Cherokee nation, were convicted at the late term of the superior court in Gwinnett county, of refusing to take the oath of allegiance to that state, and sentenced to four years imprisonment in the penitentiary. At the same time, the like sentence was passed upon seven other white men, for the same offence. A letter from Augusta, dated the 23d ult. says—"I met them [the prisoners] on the road, tied and under guard, on their way to prison." The latest paper states, that nine of the prisoners had been pardoned by the Governor of Georgia, on giving assurances that they would not again violate the law. Messrs. Worcester and Butler refused to give any pledges for their future behaviour, and were committed to the penitentiary. Mr. Worcester intends to appeal to the supreme court of the United States. As to their behaviour, it seems, they are unwilling to take an oath, that virtually acknowledges the right of Georgia to abuse the Indians, and they are not disposed to leave the latter destitute of missionary labour.

The Boston Recorder has the following pertinent remarks on the subject:—

"A letter from one of the honoured sufferers has been received at the missionary rooms, stating that Messrs. Worcester and Butler, missionaries of the American Board, were on their way, with other *convicts*, to the Georgia penitentiary. The trial terminated, on the 19th ult. we believe, in their conviction; and as the law did not allow the court any discretion in awarding the punishment, they were sentenced to *hard labour in the penitentiary for four years.* We understand, however, that the court was *magnanimous* enough to insult them by a recommendation to the executive pardon, on condition of their removal from the lands claimed by Georgia. Pardon! for what? for preaching the gospel? for translating the word of God? for honestly claiming the right of free speech and citizenship? for the conscientious discharge of imperative duty? Pardon! Let the violators of law, the "nullifiers" of constitutions and treaties, the forfeiters of their country's honour, the tramplers on right and justice and pledged faith, the avaricious robbers of the poor, the inhuman oppressors of the weak, the denouncers and imprisoners of honest patriotism and christian purity, the dealers in gratuitous insult and outrage; let *them* ask pardon!"

Both Sides.—The New-Hampshire Observer, after publishing an animated account of a protracted meeting in the town of Lebanon, received a communication signed by twelve well looking names, setting forth that "those who reported such a story" to the editor, "must have known it to be false," &c. The article makes a number of round assertions, and among other things denies that any *Unversalist* in that town had abandoned his faith, or manifested any intention of doing so; and adds, that the good people of Lebanon laugh at the editor's statement, as totally at variance with the aspect of things.

Here is pretty strong testimony. Why not? seven living witnesses! Why do not some of our cotemporaries seize upon this document, to prove the great carelessness and credulity of certain simple hearted editors? But mark the reply. The following is an extract:—

"We *did* understand that "two hundred persons were seriously impressed at the time of the protracted meeting" in Lebanon; and this statement was made publicly before the general association, and we believe it to be true. For, since the receipt of this letter, we have been told by two persons who attended the meeting, that when the anxious passed from the meeting house to the place assigned for them, they heard several persons distinctly state, that they counted between two hundred and seventy-five and three hundred.

"The writers say, "not any *Universalist* in that town has abandoned his faith." Why this is intruded upon *us*, we know not. We have not said that any one *had*. Whether *this* [the reported conversion] is true or false, *we* do not *pretend* to decide; but we *believe* it to be true. If "there is not any Universalist in Lebanon, who has abandoned his faith, or had any apparent intention of doing so;" if there is not one, who has been softened by divine grace and was induced to inquire after the Saviour, during the protracted meetings, we extremely regret their hardness of heart. For we have abundant evidence, that more than five hundred in other places have had such fearful apprehensions of eternal misery, that they "have abandoned" their principles; and quite a number within our personal knowledge. So that *their* withstanding the power of divine truth, only proves that they are less concerned for the future welfare of their souls than many of their brethren."

Colesville, Broome Co.—Extract of a letter to the publishers of the Recorder, dated the 1st instant:—

"The Baptists have held a three days' meeting in the west part of this town, the present week. Some few were anxious. I know not what the result will be. I hope, however, there has good been done.

"An event has occurred in this town within a few days past, that has excited a deep sensation. A man named Smith Baker, the father of a family of six small children, ran away on the night of the 15th ult. with a woman named Anna Smith, wife of Adam Smith, all of this town. Mr. Smith appeared very much affected, and ate and slept but little. On Saturday the 23d, he was violently seized with bilious cholic, and expired on Monday night the 26th. I communicate this with a request that it may be made public, in the hope that it may reach the eyes of his wife and her paramour, and be the means of leading them to repentance.

Your's, &c. "A. SMITH."

The late Mr. Cushman.—The Home Missionary, besides the heart-stirring article which we copy to-day, contains letters in reference to the lamented Cushman, from clergymen at the west. These furnish the most gratifying proofs of the extent of that heavenly influence which he exerted under the blessing of God. When such men are called home, the churches may well mourn their loss.

Another Missionary fallen.—The Herald mentions the death of Rev. Harrison Allen. It occurred at Elliot, Choctaw nation, on the 19th August, after an illness of six days.

Cherokees of the Arkansas.—It appears by the Missionary Herald, that the Lord is reviving his work among this people, in a most gracious manner. We have not room this week for particulars.

The recent meeting of the Geneva Synod was rendered peculiarly interesting by the narrative of the state of religion in the churches. The narrative, we presume, will soon be published.

Will the editor of the Albany Telegraph be so kind as to send us those numbers of his paper, that contain the two articles, "Metaphysics," and "Who are the Bigots?" They have been unfortuately mislaid, if they ever came to hand.

The kind friend who has sent us so many excellent articles, must be a little patient with us. We hope soon to find more room.

NOTICE.

A protracted meeting will be holden on Thursday, at 10 o'clock, A. M. the 27th inst. at the meeting house of the 2d congregational church in Verona.

There will be a protracted meeting in the reformed and presbyterian meeting-house, in Columbia, Herkimer county, commencing on the 4th Tuesday of October instant, at 10 o'clock, A. M. Ministers are affectionately invited to attend.

A protracted meeting will be held at Springfield, Otsego county, on Tuesday the 25th October, commencing at half past 10 o'clock, A.M. It is expected that Rev. Mr. Kirk and Dr. Lansing will be present.

O. HYDE, *Pastor of the Church.*

THE VERSE-A-DAY SYSTEM.

JOHN XVIII.

Tuesday, Oct. 11.—6. As soon, then, as he had said unto them, I am he, they went backward and fell to the ground.

Wednesday, Oct. 12.—7. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

Thursday, Oct. 13.—8. Jesus answered, I have told you that I am he. If therefore ye seek me, let these go their way:

Friday, Oct. 14.—9. That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

Saturday, Oct. 15.—10. Then Simon Peter having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

Sunday, Oct. 16.—11. Then said Jesus unto Peter, Put up thy sword into the sheath: The cup which my Father hath given me, shall I not drink it?

Monday, Oct. 17.—12. Then the band, and the captain, and officers of the Jews, took Jesus and bound him,

Tuesday, Oct. 18.—13. And led him away to Annas first: (For he was father-in-law to Caiaphas, which was the high priest that same year.)

POLITICAL.

FOREIGN.

London papers to the 24th of August, have been received by the arrival of the Napoleon, at New-York, from Liverpool.

We extract the following summary of their contents from the New-York Daily Advertiser:—

The news by the Napoleon, although several days later than we had previously received, is much of the same general character. No general battle had occurred between the Poles and Russians. The army of the latter were still in the neighbourhood of Warsaw, shewing by its conduct, as far as we can judge of their feelings and motives, a disposition to avoid a final trial of courage and strength. There are strong reasons why they may be supposed desirous of avoiding such a risk. If they should prove unfortunate in a battle at Warsaw, the probability is that they would be obliged to abandon their enterprise. It appears that the credit of the Russian goverenment is at so low an ebb, that the Emperor could not raise a loan, and has been obliged to throw paper into the market, and sell it for what it will fetch. No stronger evidence of a total prostration of pecuniary credit, in an imperial government, could have been given.

The proclamation of the Emperor Nicholas to the Poles, promises clemency only in the event of unconditional submission. We do not believe that gallant people will avail themselves of so unpromising a proposition, after their long, brave, and sanguinary struggle for emancipation and independence.

The London Sun, of the 24th August, says, "The Courier Francais mentions, in a tone of confidence, that the great powers have at length decided on recognising the independence of Poland."

The King of France, in his answer to the Chamber of Deputies, talks with confidence of the continuance of the peace of Europe. Russia, therefore, will probably be left to conquer Poland, if she is able.

We are glad to find, since the alarm about the cholera morbus has somewhat subsided, that the Emperor is pushed in his pecuniary matters. The want of money to carry on war, is a serious embarrassment to any sovereign, and especially when he wants credit to raise it.

Don Miguel continues his tyrannical system in Portugal. The arrests continue without intermission; the prisons are overflowing with victims, and alarm is depicted in every countenance.

The reform bill is still undecided in the British House of Commons; but all parties agree that a most serious blow has been struck against the principle of the measure, by the success of the motion which gives the right of voting to farm tenants *at will*, paying an annual rent of 50*l.*

The harvest in the north of England and in Scotland, had become general, and in the south was nearly finished. The crops were every where represented to be a full average in quantity, and the quality very superior to that of last year. The crops throughout Wales were also very abundant.

In France all is comparatively quiet. The liberal party seem not to have recovered from the surprise incident to their unexpected defeat by the ministers.

From Barbadoes.—A letter from Barbadoes, dated Aug. 15, says—"The persons killed in the late gale are estimated by some at *four or five thousand*. The garrison has lost from forty to fifty soldiers killed, besides a great number wounded. The young cane and provision crops are entirely destroyed, and unless we are supplied with unusual and ample abundance from America, and the neighbouring colonies, we fear a famine and pestilence, from the want of shelter in these boisterous months, must follow. We have an immense population of the poorer class of whites and coloured people in the island, whose little sheds are a perfect mass of ruins, and who are without the means of raising them, or even to provide themselves with the absolute necessaries of life."

DOMESTIC.

Nominations.—The Jackson party in Oneida county have nominated the following candidates, to be supported at the ensuing election:—

Samuel M. Mott, for Sheriff: George Brown, for Clerk: David Moulton, Daniel Twitchell, Nathaniel Fitch, Samuel Hough, and Rutger B. Miller, for Members of Assembly: James D. Stebbins, Harvey N. Smith, Martin Rowley, and Linus Sanford, for Coroners.

The Anti-Masons of this county have made the following nominations:—

Kellogg Hurlburt, for Sheriff: James H. Collins, for Clerk: James Platt, Thomas R. Palmer, William Rollo, Eliphaz B. Barton, and Alexander Whaley, for Members of Assembly: Otis Whipple, Alfred Gillett, Adin Swan, and Gaius Butler, for Coroners.

John H. Ostrom, Esq. has offered himself as a candidate for re-election as County Clerk.

The Jackson party have nominated Walter Cole, of Jefferson county, and the Anti-masons have nominated Thomas Beekman, of Madison county, for Senator from the 5th district.

Free Trade Convention.—A free trade or anti-tariff convention met at Philadelphia on the 1st inst. Delegates appeared from the states of Maine, Massachusetts, Rhode-Island, Connecticut, New-Jersey, Pennsylvania, Maryland, Virginia, North-Carolina, South-Carolina, Georgia, Alabama, Mississippi, and Tennessee. The number of delegates is about two hundred; of which thirty-four are from Virginia, and forty-one from South-Carolina. The only delegate from Rhode-Island is from Newport; and all the delegates from New-York and Pennsylvania, are from the cities of New-York and Philadelphia. Mr. Philip P. Barbour, of Virginia, was appointed chairman, and Mr. Raguet, of Alabama, secretary. Committees were appointed to prepare the business for the convention, who reported resolutions in favour of an address to the people of the United States, setting forth the evils of the existing tariff, and a memorial to Congress, of a similar character; which were adopted. The southern members offered resolutions, declaring the present tariff to be *unconstitutional*, as well as *inexpedient*, which were referred to the general committee. The prevailing opinion, however, is, that a majority of the convention, or at least of the states represented, are opposed to such a declaration, and are desirous of confining themselves exclusively to the inexpediency of the measure.

Georgia and the Gold Mines.—One of the Cherokees was recently arrested by the Georgia guard, for digging gold from the mines upon the territory of the nation, and carried before the judge of the western circuit of Georgia, charged with violating the laws of the state on that subject. It was objected by the counsel for the Indian, that the law of Georgia was unconstitutional; the mines being upon the territory repeatedly guaranteed to the Indians by the United States. The judge discharged the Indian, on his own recognisance, to await the decision of the court at a future session. Gov. Gilmer, however, immediately issued an order to the colonel of the guard, to continue to arrest every person who should be found taking away gold from the mines; he being an officer not connected with the judiciary department, but an agent employed by the Executive to enforce the laws of the state.

"This same Gov. Gilmer (says the New-York Advertiser) is a thorough-going officer. He pays as little regard to the judicial decisions even of his own state, as he does to the Indian treaties and Indian rights. We cannot withhold our surprise, as well as gratification, at finding that there is at least one judge in the state of Georgia, who has the firmness, independence, and integrity, to stem the torrent of injustice and oppression, which has so long disgraced the character of that state, and to do justice, in some small degree, to the objects of their tyranny and inhumanity. We do not believe there is a case in the history of free governments, at least within a hundred years, of such gross injustice and oppression; such a total disregard of the rights of property, as well as personal security, as has been exhibited in Georgia for the last three years; and the object is, to plunder a feeble, helpless people of their property, and to banish them from their possessions and their home."

The Macon (Geo.) Telegraph, of the 24th ult. says—"It is currently reported in some of the upper counties, that Gov. Gilmer's guard have, without the intervention of judge or jury, lately put to death three Indians, by shooting, for digging gold on the Cherokee land. We hope, for the sake of humanity, the feelings of our people, and the character of the state, that this cannot be true; but when we reflect how much all these have lately and frequently been outraged, in the same quarter, and by the same men, we cannot help fearing the worst."

Interesting Incident.—A letter from Niagara, dated the 16th ult. says—"An incident of unusual interest befel a little girl last evening, between the landing wharf of the steam-boat Great-Britain and the Youngstown ferry. She was of the number of poor Scotch emigrants, who had just disembarked from the boat and had huddled their utensils on the wharf. By some accident she was precipitated into the river and sunk, apparently to rise no more. Never was more confusion, and never such inconsiderate remissness, in adopting means of recovery.—The men stood on the fatal spot as though expecting to attract the little unfortunate by the intensity of their gaze. Fortunately, at this moment, a strange gentleman appeared, and moved by the heart rendering shrieks of the unfortunate mother, slipped off his coat, watch and shoes, and plunged to the bottom in pursuit.—He soon re-appeared bringing up the little highlander, swam with her to the shore, and ran with her to an adjoining out house, where the means of resuscitation were immediately & successfully adopted. In less than two hours, the child had entirely recovered, and was delivered over to the mother. The deliverer is an entire stranger. All that the emigrants knew of him was, that he embarked on board the Great-Britain at Oswego, bound for the westward; that he spoke to them very kindly, while on board, gave some crackers to the children, was dressed in black, and they think "was a very christian sort of a man." We understand the same gentleman left in the stage at Youngstown the next morning. Such acts of decisive benevolence should be recorded, and we hope yet to learn the name and habitation of the stranger."

Day of Humiliation, &c.—The public meeting of the state rights and free trade party, lately held in Charleston, S. C. requested the Governor to appoint Friday, the 9th September, as a day of fasting, humiliation, and prayer to God, that "he will direct us to the means most pleasing in his sight, of removing the national oppression under which we suffer, and of producing harmony and unanimity of sentiment within the state." The Governor replied, he would appoint some convenient day in October, for the proposed religious ceremony. He stated that he was not in favour of naming so early a day as Sept. 9, not only because there were pending elections affecting the city of Charleston, but from the hope that a postponement of the proclamation for a few weeks, may enable him, at the close of the season, to add to our "fasting, humiliation, and prayer," a thanksgiving for the health with which the Almighty has been pleased to bless our homes, and for the abundance which he has bestowed on our harvest.

Melancholy Occurrence.—Our correspondent of the Barnstable Journal informs, that the schooner Gleaner Packet, which arrived at Harwich, Sept. 29th, from Labrador, lost one of her boats in a squall on the 20th of June. The crew of the boat, consisting of Barzillai Eldredge and Joshua Buck, jr. of Chatham, and Luther Burnell, of Genoa, Cayuga co. N. Y. aged about 34, are supposed to be drowned. The boat was found three days after, anchored, bottom up, and the sail set. Nothing was found belonging to the men except Burnell's hat.—Mr. Burnell shipped at Boston as a passenger, on account of bad health.—*Boston Gaz.*

The Northeastern Boundary.—Some difficulties have again occurred between the people of Maine and those of New-Brunswick, at Madawasca, on the northeastern boundary; and it was reported that the quarrel had terminated in the death of several on both sides. This report, however, seems to have been unfounded.

The U. S. Revenue.—We understand from Washington, that the United States revenue for the present year, will exceed the estimates by *eight millions of dollars.* It was estimated at $22,000,000; it will reach nearly to $30,000,000.

MARRIED,

In Augusta, on the 6th inst. by Rev. Mr. Nichols, Mr. *Lewis W. Curtis*, of Madison, to Miss *Caroline A. Jackson*, of Augusta.

DEATHS.

At Baton-Rouge, *Hamilton Spencer*, Esq. a native of this village, and a graduate of Hamilton college.

In Rensselaerville, on the 4th inst. after an illness of about two hours, *Asa Colvard*, Esq. sheriff of the city and county of Albany, aged 64.

At Richfield, Otsego co. on the 22d ult. Mr. *John Pringle*, aged 74; a man of fine mind and pure heart, leaving with his lamenting family, friends, and neighbours, an unspotted character for honesty and piety.

At Brainard, Cherokee nation, on the 16th ult. Miss *Mary Ann Vaill*, aged 17.

In Swanville, Maine, on the 24th ult. Gen. *Ebenezer Williams*, formerly of Taunton, Massachusetts.

List of Letters received at the office of the Western Recorder, during the last week.

E. Royce, T. Shepherd, A. Porteus, G. W. Smith, B. W. Harvey, S. Kingsley, G. Kimberley, I. Bristol.

SPIRITUAL SONGS, No. 2.

THIS day published, by Hastings & Tracy, and W. Williams, Utica; Collins & Hannay, White, Gallagher & White, J. P. Haven, and Henry C. Sleight, New-York; Towar and J. & D. M. Hogan, Philadelphia; and Richardson, Lord & Holbrook, Boston:—"Spiritual Songs for Social Worship, No. II; adapted to the use of families and private circles in seasons of revival, to missionary meetings, to the monthly concert, and to other occasions of special interest. The words and music arranged by Thomas Hastings, of Utica, and Lowell Mason, of Boston." Price 12 1-2 cents.

Utica, Oct. 10, 1831.

MEMOIR of Nathan W. Dickerman, who died at Boston, Mass. Jan. 2, 1830, in the 8th year of his age—a little work very highly recommended by several ministers of that city—Just received and for sale

Oct. 11, 1831. By HASTINGS & TRACY.

CARPETS, RUGS, OIL-CLOTHS, &c.

THE Subscriber has now received at his Carpet Ware Rooms, his fall supply of Carpets, Rugs, Oil-Cloths, India Matting, Grass and Russian Floor-Mats, &c. &c.; which, in addition to his former stock, is without exception the *largest*, and the patronage he has heretofore received, warrants him in again saying it comprises the *cheapest* and *best selected patterns*, ever offered out of New-York.

ROBERT SHEARMAN,

Oct. 10, 1831. No. 62, Genesee st. Utica.

CHARLES P. KIRKLAND & WILLIAM J. BACON have formed a partnership in the practice of law. Office, 76, Genesee street, three doors above the Ontario Branch Bank.

Utica, Oct. 1, 1831. 40m3

PULPIT TRIMMINGS.

THE Subscriber has just received a few pieces of rich Satin Damask, (an article never offered for sale in this village before), for Pulpit Trimmings, Window Curtains, &c. Also, Worsted Damask, a rich article; Embossed and watered Moreens, scarlet, crimson and green; Silk & worsted Fringes; Silk & worsted Tassels, Cords, &c.; which will be sold cheap.

40 ROBERT SHEARMAN,

Utica, Oct. 4, 1831. No. 62, Genesee st.

BROADCLOTHS.

THE Subscriber has received an uncommon large supply of CLOTHS, of all colours, qualities, and prices, from $2.50 to $10 per yard. Also, Cassimeres, Sattinets, &c. &c.; which can and will be sold unusually low. ROBERT SHEARMAN,

Utica, Oct. 4, 1831. No. 62, Genesee st.

MOST splendid MERINO CLOTHS and Circassians, Goat-hair & other Camblets, may be found cheap, at No. 62, Genesee street, Utica.

Oct. 4, 1831. [40] ROBERT SHEARMAN.

A Large lot of Rose, Duffil and Point BLANKETS, just received. Also, Marseilles Quilts, Counterpanes, Mattresses, &c. ROBERT SHEARMAN,

Oct. 4, 1831. [40] No. 62, Genesee st.

G. MANCHESTER,

DRAPER & TAYLOR—No. 130, Genesee St.

HAS just received his Fall and Winter GOODS, consisting of Cloths, Cassimeres, and Vestings; Camblets, Sattinets, Suspenders, Hosiery, Stocks, &c. &c.; which will be sold at a small advance from cost.

Utica, Oct. 4, 1831. 40

CHRISTIAN SPECTATOR.

THE September Number of the Quarterly Christian Spectator is ready for delivery. by

Sept. 27, 1831. HASTINGS & TRACY, Agents.

CHEAPER THAN EVER!

E. M. GILBERT has just returned from New-York, with his fall supply of Dry Goods, part of which he will sell at the following prices, for cash, viz:—

100	pieces light Calicoes,	at 12 1-2 cents	per yard.
90	do. dark Do.	at 12 1-2	do. do.
60	do. very rich Do.	at 18 3-4	do. do.
30	do. light colours Gros de Naps,	at 56cts.	do. do.
10	do. black Do. good article,	47cts.	do. do.
5	do. blue black Do.	at 47cts.	do. do.
8	do. black Italian Lustring,	at 69cts.	do. do.
5	do. 4-4 do. Do. (a new article),	87 1-2cts.	do. do.
20	do. 4-4 striped Ginghams,	at 18 3-4cts.	yd.
40	dozen imitation Burrege Hhkfs.	at 18 3-4cts.	do.
6	do. Ladies Silk Hose,	at 44cts.	a pair.
20	do. do. Cotton Do.	18 3-4cts.	do.
10	do. fancy open work Do.	31 cts.	do.
10	do. Horse Gloves,	at 18 3-4 cts.	do.

The above articles will be sold at the prices named. Also, a large assortment of Merino Cloths, Circassians, Camblets, and Plaids, will be sold equally low, at the Cheap Store, No. 55, Genesee street, next door above the Oneida Temperance House.

Utica, Sept. 19, 1831. 38w3

SHELL COMBS.

100 Large Shell Combs, a superior article: 40 doz. Side Do. do. do.

Just received, and will be sold at New-York prices.

Sept. 19, 1831. 38w3 E. M. GILBERT.

WHOLESALE OR RETAIL.

BARTON & BUTLER have just received their stock of FALL GOODS, which they offer at wholesale or retail, for cash or approved credit, at as low rates as can be purchased in Utica or elsewhere.

Utica, Sept. 12, 1831. 37

BROADCLOTHS.—Just received, a splendid lot of Broadcloths, which will be sold cheap, at No. 54, Genesee st. BARTON & BUTLER.

Utica, Sept. 12, 1831. 37

SHAWLS—SHAWLS—SHAWLS.

JUST received the most splendid lot of Merino and Thibet Shawls ever offered in this market.

Sept. 6, 1831. BARTON & BUTLER.

ITALIAN LUSTRINGS, Gros de Naps, and Gros de Berlins, a great variety and very superior, just received by BARTON & BUTLER.

Sept. 6, 1831. 36

MERINO CLOTHS—The most splendid and cheapest lot ever presented in this market, just received by BARTON & BUTLER.

Sept. 6, 1831. 36

COLD PREVENTIVES.

SHIRTS and DRAWERS, of worsted, cotton, and lambs' wool, may be had at the Clothing Store of O. MANCHESTER, 94, Genesee st.

August 16, 1831. 33

STOCKS, COLLARS, & SUSPENDERS, in a great variety: Also, CRAVAT STIFFENERS, a new article: For sale, by

August 16, 1831. (33) O. MANCHESTER.

5000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather Hides; and New-Orleans, Patna, and dry and salted Calcutta Uppers: Together with a large assortment of all kinds of LEATHER.

Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools*, which he offers for sale as low as they can be bought in Albany or New-York, including transportation. SAMUEL LIGHTBODY,

Utica, June 14, 1831. (24) No. 14, Genesee st.

GRAND CABINET ORGAN.

THE Subscriber has for sale, a very superior Instrument of the above description. It is very richly finished, and of extremely fine tone, and will be sold low. The opportunity of purchasing such an Instrument cannot be expected to occur very often in this country. GEORGE DUTTON.

July 12, 1831. 28

POETRY AND MUSIC.

THE THREE HOMES.

"Where is thy home?" I ask'd a child,
Who, in the morning air,
Was twining flowers most sweet and wild,
In garlands for her hair.
"My home," the happy child reply'd,
And smil'd in childish glee,
"Is on the sunny mountain's side,
Where soft winds wander free."
O, blessings fall on artless youth,
And all its rosy hours,
When every word is joy and truth,
And treasures live in flowers.

"Where is thy home?" I ask'd of one,
Who bent with flushing face,
To hear a lover's tender tone,
In the wild wood's secret place.
She spoke not, but her varying cheek
The tale might well impart;
The home for a young spirit meek,
Was in a kindred heart.
Ah! souls, that well might soar above,
To earth will fondly cling,
And build their hopes on human love,
That light and fragile thing.

"Where is thy home, thou lonely man?"
I ask'd a pilgrim gray,
Who came with furrow'd brow and wan,
Slow marching on his way.
He paus'd, and with a solemn mein,
Upturn'd his holy eyes:
"The land I seek thou ne'er hast seen;
My home is in the skies!"
O! blest, thrice blest! the heart must be,
To whom such thoughts are given;
That walks from worldly fetters free;
Its only home is heaven.

Spiritual Songs.—The second number of this work is now published, and ready for distribution. It contains about the same quantity of matter which is embraced in the first number, with perhaps a greater variety as to the style and manner of the pieces, and as to the subjects to which they relate. We trust the work will be found gradually to increase in interest, as the numbers advance towards its completion. The third number will soon be put to press, so that the three can be temporarily bound together, in season for the winter's meetings and rehearsals. This portion of the work, embracing, as probably it will, about one hundred and fifty divine songs, and about sixty tunes, may be supposed to answer for a while, in families, in praying circles, and in evening lectures, the purposes of a more complete manual. In the mean time, the future numbers will be forthcoming, as fast as suitable materials for such a work can be procured.

The labour of preparing such a work is very great. Most of the musical materials for it have either to be created or new modelled; for the whole history of *modern cultivation*, so far as we know, has furnished no example of a work of this character. That such a work is called for by the exigences of the church, has long been apparent. The simple fact, that gigues and ballads and war songs and bacchanalian melodies, have been extensively drafted into the service, with all their impure and unhallowed associations, shows clearly that there is a want of better materials to supply their place.

How far the present work may supply this deficiency, remains to be seen. Hitherto the publishers have met with very decided encouragement. If the editors receive pecuniary remuneration for one half of the labour they necessarily bestow upon it, they will be gratified. The history of our American publications shows that the greatest pecuniary profit to editors, is uniformly to be derived from catch-penny productions. Witness the whole history of fugueing music and of patent note books. Of the latter, we believe, there were sold at one period as many as from fifteen to twenty thousand a year. Though they have long since exploded, they were for the time being a source of immense gain to the proprietors.

We barely allude to this topic, because our motives in getting up this work, have by some persons been very unjustly impeached. The writer of this article is bold to say, that for the abundant labours and study he has bestowed upon the whole subject of church music, these fifteen years past, he has never received from all his publications a remuneration equal to half the ordinary wages of a day labourer in the mechanic or agricultural employments. A far better reward than this has attended him. One gracious smile from the heavenly Master outweighs the wealth of countless millions.

MISCELLANEOUS.

From Badger's Weekly Messenger.

HEATHEN MASSACRE.

The schooner Antarctic having just arrived at New-York, after a voyage of two years, during which she has lost nineteen of her crew, six by sickness, and thirteen by massacre; the Rev. Mr. Chase, of the mariner's church, Rosevelt street, improved the occasion which a large audience of seamen afforded him on the next Sabbath, of giving a relation of the bloody transaction which precipitated thirteen men into eternity. Mr Chase had given notice of his intention during the morning services; and, as might have been expected, an audience over which solemnity reigned crowded the church, and listened to a sermon from the words—"But truly as the Lord liveth, and as thy soul liveth, there is but one step between me and death." After the sermon, Mr. Chase gave in substance the following relation:—

The schooner Antarctic, Capt. Benjamin Morrell, sailed from New-York, September 2d, 1829, with a crew numbering twenty-three, including men and boys. They were principally, however, young men from different parts of the United States, from England, and other countries. They sailed for the Pacific ocean, in pursuit of a cargo of pearl, turtle shell, beach la mar, or fur, if they should find a more flattering prospect of success in that branch of trade.

As the voyage was expected to be a long one, the schooner was amply stored with provisions and the necessaries for comfort and health. Bibles and tracts were also put on board, that the means of religious instruction might not be wanting when they should be far from the doors of a christian sanctuary, and the voice of the living preacher be lost in unmeasured distance. No ardent spirits whatever had been admitted on board as an article of drink, and the happiest results followed this regulation, in the order, harmony, and cheerful obedience of the men. The captain emphatically pronounces his crew *to have been a good one*. This exclusion of ardent spirits was a peculiarly happy circumstance, as it regards the reputation of those concerned in this disastrous voyage, as now the unhappy circumstances of losing a part of the crew cannot be attributed to the imprudent use of strong drink.

There is a group of seven small islands, about fifty miles in circumference, lying in the South-Pacific, not more than five degrees from Solomon's Archpelago, inhabited by savage tribes who had never before seen white people. To one of these islands of about three miles extent, situated in lat. 4.56 south, lon. 156.30 east, our adventurers came on the 26th of May, 1830, having previously increased the crew to thirty-three men, and the prospects encouraging for obtaining a cargo of beach la mar, a species of fish of high value in the Chinese trade. Here anchors were cast, and preparations made for building a house, to be used in curing the fish, and for other purposes.

At first, the natives, who were negroes of large stature and considerable acuteness, appeared very friendly, and measures were taken to confirm their friendship, by the distribution of presents and the seeds of useful vegetables, while the crew proceeded to erect a house. By the fourth day they had nearly completed the frame; and while nineteen of the crew, in company with many of the natives, were at work, all perfectly unsuspicious of any danger, suddenly the natives gave a savage yell or war-whoop, and rushed upon them with bows and arrows, war clubs, and spears. Those of the crew who were not immediately dispatched, ran to the shore, and five of them plunged into the water. Of these five, three were badly wounded with arrows before they were saved by the boats of the schooner. Those who came to the rescue now rowed back with heavy hearts, leaving a number of their companions in sight on the shore, transfixed with spears and weltering in their blood. But they were not permitted long to grieve over their misfortunes, or for the loss of their shipmates.—The sudden demonstrations of a preparation for a general attack on the schooner convinced the weakened crew that there was no safety but in flight. Cutting their cables, they hastily sailed from the scene of murder; and Capt. Morrell gave the islands the name of "the Massacre Islands," in commemoration of the bloody transaction.

He then directed his course to Luzone, one of the Philippine islands, and entered the Spanish port, Manilla. Here he shipped a large number of men, and sailed again for the "Massacre Islands," where he arrived in about three months from the time of the massacre. Having come to an anchor near the place where so many of his crew had been murdered, he soon discovered that the natives were still for war. They again made a general attack; but as the crew were now numerous and well armed, the enemy were driven back. Soon after this, the natives sent one of the crew, supposed by the captain to have been murdered, on board the schooner, with a request that the firing should cease. He was received by his astonished companions as one raised from the dead, and the request of which he was the bearer was instantly complied with.

From this man, whose name is Leonard Shaw, and whose life was saved by little less than a miracle, the captain was able to learn many of the particulars respecting the fate of the slain. He stated that the bodies of his shipmates were eaten by the cannibals who had put them to death, and that their skulls were hanging as ornaments over the doors of the chiefs. He had been knocked down by a war club, which fractured his skull, but as he was not killed by the blow, he was allowed time to recover, and was reserved for a future feast. He had been compelled to paint and live after the manner of the islanders during the three tedious months of the schooner's absence, without the faintest hope of being rescued from their hands. About a week before the Antarctic returned, the time appointed for him to be slain had arrived. The chiefs were invited to assemble, and he was sent to collect the wood necessary for the occasion, having been given to understand that his body was to be roasted for the feast. But some accident occurring in the family of a chief, the feast was put off to a future day. Meantime the schooner arrived, and he was delivered out of their hands.

The names and places of residence of the deceased, are as follows:—*Died*—Francis Patterson, of Yorkshire; Daniel Spinney, of New-York; Samuel Gerry, of New-York; John Martin, of England; John May, do.; John Hamer, do. *Massacred*—John A. Wallace, of England; George Cartright, do.; Thomas Parker, do; George Webb, do.; Samuel Wood, do.; Thomas Barnard, do.; Henry Wiley, of Massachusetts; Joseph Hicks, of New-York; Alexander Mooney, do.; George Strong, of Albany, N. Y.; James Butter, of Liverpool; Stephen de la Cruz, of Manilla; Polycarpeo Sylvestre, of Manilla.

CHOICE OF PASTORS.

In reply to the objection, that among the Methodists, "the people have no voice in the choice of pastors," a writer in the New-England Methodist Herald says—

"This objection, if calmly considered, will, we think, appear more imaginary than real. It would seem, no doubt, a privilege to every individual to have his choice of a minister. But the fact is, "absolute choice can be guaranteed by no system;" for under the church economy of other denominations, a church or congregation, having the means to command the best talents, are seldom united in their choice of a minister, and then the "minority must yield to the majority, without any hope of redress for years, if ever!"

Try this objection, by applying it to political governments. You claim it as one great advantage of republican governments, that they give to the people the choice of their rulers. The advocate of monarchy replies, "It would seem, no doubt, a privilege to every individual, to have his choice of a" ruler, but "absolute choice can be guaranteed by no system." Under a republican government, the people may not agree in the choice of a representation to the legislature of the state, or of a representative to Congress; the majority must govern. You may not after all be able to elect the man of your choice; so you may as well give up the right of voting. Would this reasoning reconcile our citizens to monarchy?—*Con. Obs.*

FAITH.

Would you know the value of this principle of faith to the bereaved? Go and follow a corpse to the grave. See the body deposited there, and hear the earth thrown in upon all that remains of your friend. Return now, if you will, and brood over the lesson which your senses have given you, and derive from it what consolation you can. You have learned nothing but an unconsoling fact. No voice of comfort issues from the tomb. All is still there, and blank and lifeless, and has been so for ages. You see nothing but bodies dissolving and successively mingling with the clods which cover them; the grass growing over the spot, and the trees waving in sullen majesty over this region of eternal silence. And what is there more! Nothing? Come, faith, and people these deserts! Come and reanimate these regions of forgetfulness! Mothers, take again your children to your arms, for they are living.—Sons, your aged parents are coming forth in the vigour of regenerated years. Friends, behold your dearest connections are awaiting to embrace you. The tombs are burst. Generations, long since lost in slumbers, are awakening. They are coming from the east and from the west, from the north and the south, to constitute the community of the blessed.—*Buckminster.*

ELEGANT EXTRACT.

The following beautifully expressed tho'ts are from the editiorial column of the National Journal:—

"The fresh greenness of spring has long since passed away; the ardent heat of summer has abated; and sober autumn to-day makes its solemn *entree* into the kingdom of nature. The frost is in the air, and the sear is on the leaf. Every thing around us discourses of decay. The mutations in the microcosm of man, although slower and more gradual than among the green herbage and the lofty forest, are no less certain. Let us be wise enough to profit by the lessons which Providence has multiplied about us, and prepare ourselves for the fleeting hours which lie between us and the grave, that when we are required to go into fellowship with the worm, and mingle with the clods of the valley, we may feel within us a hope, which will sustain us above the reach of fear, and with its glorious beam gild the dark edges of the clouds of futurity."

SUNSET.

Who is there who has ever looked up to the "golden gates of the resplendent west," and beheld them in all their magnificence, and watched the beautiful departure of the god of day, and has not felt himself lifted from the earth to heaven, and his feelings spiritualised by the contemplation of the scene? The glories of sunset can be seen and enjoyed in their greatest fulness only in the country. The winds are now hushed among the foliage; the birds of heaven have ceased their warbling; the voice of the labourer is no longer heard; silence hangs like a canopy upon the scene. At such a season, go walk about in the country; carry along with you no book to aid your reflections; go alone or with a friend; let your heart be open to the influence of the scene; let its homefelt delights rise up unrepressed; resign yourself freely and entirely to the emotions of your own bosom; and if you have not been too far corrupted and contaminated by intercourse with the world, you will return a better, happier, holier man.

NATIONAL CURIOSITIES.

In the different rooms at the state department at Washington, may be seen the *original* declaration of independence, and the commission of Gen. Washington, in glass frames. Also, may be seen, by the politeness of the officers, the original treaties with foreign powers, and among them, the definitive treaty of peace, between Great-Britain and the United States, of the 3d September, 1783, and the French treaty, ceding Louisiana to the United States, signed by Bonaparte. Also, the original journals of Congress of 1776, and 1777, &c.; and a collection of medals and medallions. Some of the coins are Roman, and nearly 2000 years old. Among the medallions, is one of gold, a present from Gen. Bolivar; another of silver, struck in commemoration of the reformation in England. Also, an elegant gold snuff-box, set in diamonds, presented by the Emperor Alexander. A person could spend a whole day in viewing the great number of events recorded in this department.—*Boston Gazette.*

EXPORT OF FLOUR AND WHEAT.

In the last twenty-six years, there have been exported from the United States to foreign countries, twenty-five millions one hundred forty-five thousand three hundred and eighty-one barrels flour; and two million nine hundred and sixty-eight thousand nine hundred and seventy-three bushels wheat, valued at one hundred eighty-eight million four hundred and sixty-five thousand seven hundred and ninety-one dollars. The greatest year of exportation of flour was 1817, when it amounted to 1,479,198 barrels, valued at 7,751,316 dollars. The smallest year, 1814—193,274 barrels—734,000 dollars.—The average value of the flour, about $7.20 per barrel. Value in 1817, about $12 per barrel; in 1826, about $4.70.—*Salem Gaz.*

MASSILLON.

Every one was astonished at the pictures of life and manners which this sublime orator of the pulpit has drawn, as they are very faithful, vivid, and affecting. Some person asked him from whence a recluse, who lived so much a stranger to the world, could take them. "From the human heart," said Massillon; "and if you examine it as carefully as I have, you will there find the seat of all the passions."

MATERIALISM.

A pretended free-thinker in England, who had brought forward a number of absurdities to prove that we have no souls, asked a lady present, with an air of triumph, what she thought of his *philososhy?* She replied, "It appears to me, Sir, that you have been employing a good deal of talent, to prove yourself a beast!"

North-American Review.—The 73d number of the North-American Review will appear on the first of October. The subjects of the articles contained in it are as follows: 1. American Poets. 2. Anglo-Saxon Language and Literature. 3. Life of Henry Clay. 4. Mount-Auburn Cemetery. 5. Indian Biography. 6. Diplomatic Correspondence of the Revolution. 7. Stewart's Voyages in the South Sea. 8. Exhibition of Pictures at the Athenæum. 9. American Library of Useful Knowledge.

There are few topics on which the scourge of wit may be more fairly exercised, than on the flattery and misrepresentation too often diffused over sepulchral marble, in compliment to the dead.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.	
City Banks	par
Except Franklin	broken
Long-Island Bank	par
Dutchess County	par
Lansingburgh	par
Bank of Albany*	1-4
Albany State Bank*	do
Other Albany Banks*	do
Newburgh*	do
Orange County	do
Catskill	do
Farmer's, Troy*	do
Other Troy Banks	do
Saratoga County	do
Mohawk	do
Utica	1-2
Geneva	do
Auburn	do
Ontario	do
Central	do
Chenango	do
Ithaca	do
Ogdensburgh	do
Jefferson County	do
Wayne County	do
Rochester	do
Monroe County	do
Livingstou County	do
Middle District	broken
Columbia, Hudson	do
Greene County	do
Washington & Warren	do
Plattsburgh	do
Niagara	do
J. Barker's Exchange	do
Maine.	
Bath	1-2
Waterville	do
Castine	broken
Wiscasset	do
Kennebeck	do
Passamaquoddy	do
Hallowell & Augusta	do
All others	3-4
New-Hampshire.	
Banks of this state	3-8
Vermont.	
Banks of this state	3-8
Massachusetts.	
Berkshire Bank	broken
Essex, Salem	do
Farmer's, Belchertown	do
All others	3-8
Connecticut.	
Norwich Bank	par
Eagle, New-Haven	broken
Derby	do
All others	1-4
Rhode-Island.	
Pawtucket	broken
All others	3-8
New-Jersey.	
State, Newark	par
Do. Elizabethtown	do
Do. New-Brunswick	do

Newark Ins. Comp'y	par
Trenton Banking Co.	do
Rathway Far. & Mec.	do
Salem Banking Co.	1 1-2
Monmouth	broken
Franklin	do
Hoboken	do
Paterson	do
Protection & Lombard	do
Jersey City,	do
State, Trenton	do
All others	1-2 a 3-8
Pennsylvania.	
Philadelphia Banks	1-4
York	1-2
Chester County	3-8
Delaware County	do
Reading	do
Pittsburgh	1
Gettysburgh	do
Chambersburgh	do
Carlisle	do
Lancaster	do
Greensburgh	do
Brownville	do
Silver-Lake	50
Others uncertain or broken	
Delaware.	
Banks of this state	1-2
Maryland.	
Baltimore Banks	3-8
Somerset & Worc.	broken
Cumberland	do
Princess Ann	do
Elkton	do
All others	3-4 a 1
Dist. Columbia.	
Bank of Columbia	uncer.
Alexandria Merch.	broken
Franklin	do
All others	3-4
Virginia.	
Banks of this state	3-4 a 1
N. & S. Carolina.	
Banks of these states	1 a 2
Georgia.	
Banks of this state	2 a 3
Ohio.	
Chilicothe	4a5
Marietta	do
Steubenville	do
Farmers & Mechanics	do
New-Lancaster	do
St. Clairsville	do
Mount-Pleasant	do
Western Reserve	do
Columbus	do
Others uncertain or broken	
Miscellaneous.	
New-Orleans Banks	3
Michigan	1
Detroit	broken
Upper-Canada, York	3
Kingston	broken
Quebec	3
Montreal	2

* Bills of these Banks, $20 and upwards, par.

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public.

ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

IN CHANCERY.—Before the V. C. 5th Circuit.

John E. Dutton,
vs.
Nathan T. Green, Abner Loomis, Ira Hills, William H. Maynard, and George G. Spencer. } E. Allen, Sol'r.

IN pursuance of a decretal order of the court of chancery made in this cause, will be sold under the direction of the subscriber, at public auction, at the inn kept by Levi Hills, in the town of Vernon, Oneida county, on the twenty-seventh day of October next, at 12 o'clock, M. of that day, "All that certain piece of land, situated in Vernon aforesaid, being a part of lot number nine in Baschard's location, so called; bounded easterly by the road leading from Vernon-Centre to Rome; north on land owned by Abner Loomis and Elizabeth Hills; west on land formerly owned by Eliphas Bissell, and a highway leading from Vernon-Centre to the Seneca turnpike road; and south on land owned by David Tuttle and Eliphas Bissell." Dated September 12, 1831. CHAs. A. MANN, Master in Chancery.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.	
Pot, 100lbs.	$5 15a5 20
Pearl do.	5 35a5 40
Candles.	
Mould	11a12
Dipped	9a11
Clover-Seed.	
Per lb.	a11
Coffee.	
Havana	11a12
Java	12a13
Cotton.	
Upland	8a10
Louisiana	10a12
Alabama	9a12
Feathers.	
Live American	34a36
Fish.	
Dry cod, cwt.	2 75a3 00
Scale	1 50a1 62
Pickled, bbl.	3 75a4 00
Mackarel, No. 1	6 50a0 00
Shad, Con. mess	9 25a9 50
Herring	2 50a2 62
Flax.	
American, lb.	7a8
Flour & Meal.	
N.Y. super. bbl.	5 50a5 62
Western (canal)	5 75a6 00
Rye flour	4 00a4 12
Indian meal	3 62a3 75
Grain.	
Wheat, northern	1 06a1 12
—— western	1 16a1 20
Rye	78a80
Corn, north yellow	74a75
Oats	38a40
Barley	1 00a
Beans, 7 bushels	7 00a8 00
Hides.	
La Plata, lb.	15a16
S. A. horse, piece	1 55a1 60
Hops.	
First sort, lb.	a
Lumber.	
Boards, p. M.	15 00a16 00
Plank, pine,	25 00a30 00
Scantling, pine	15 00a16 00
Do oak	20 00a25 00
Shingles, bundle	2 50a3 50
Oak timber, sq. ft.	20a25
Hoops, per M.	35 00a36 00
Staves, pipe	56 00a59 00
—— hhd.	35 00a40 00
—— bbl.	28 00a30 00

Leather.	
Sole, oak tanned, lb.	22a30
—— hemlock	20a24
Dressed up. side	1 75a2 75
Undressed do.	1 50a2 50
Molasses.	
New-Orleans, gal.	32a33
Oil.	
Whale, gal.	31a34
Sperm, summer	77a78
—— winter	94a95
Linseed,	1 08a1 10
Provisions.	
Beef, mess, bbl.	8 00a8 75
—— prime	4 75a5 50
Pork, mess	13 50a14 00
—— prime	10 00a11 00
Hams, north. lb.	10a11
Butter, N.Y. dairy	12a15
Hog's Lard	10a11
Cheese	6a8
Rice.	
Prime, 100lbs.	3 12a3 75
Salt.	
Turks-Island, bush.	48a49
Liverpool ground	43a44
Sugar.	
Havana, white, lb.	9a12
—— brown	6a8
New-Orleans	6a7
Loaf	17a19
Lump	15a16
Tallow.	
American, lb.	9a10
Teas.	
Bohea, lb.	40a46
Souchong	56a75
Hyson-skin	55a80
Young-Hyson	88a1 20
Hyson	90a1 20
Gunpowder	1 10a1 50
Imperial	1 10a1 44
Tobacco.	
Richmond, lb.	3a6
Cuba	14a25
Wines.	
Madeira, gal.	1 25a3 50
Port	80a1 75
Teneriffe, L.P.	90a1 25
Wool.	
Merino, Am. fl. lb.	50a70
—— pulled	45a50
Common	35a40
Spinning	33a40
American Hatter's	30a85

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep DR. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle, and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

SCOTT'S FAMILY BIBLE.

HASTINGS & TRACY, No. 94, Genesee street, have just received a new supply of Scott's Family Bible, which will be sold low.

Also, A scriptural Answer to the Question—How may I know that I am an adopted Child of God? By Rev. Nath'l Dwight. *June* 21, 1831.

DEFAULT having been made in the payment of part of the amount secured by a mortgage, dated March 27th, 1829, and recorded July 20th, 1829, in the clerk's office of the county of Oneida, in book P. of mortgages, pages 44 and 45, executed by Thomas Hawley to Jane Lynch and Peter Augustus Jay, executrix and executor, &c. of Dominick Lynch, deceased, of all that part of great lot No. two, in the fifth allotment of Oriskany patent, in the town of Rome, Oneida county; beginning at a point in the centre of the highway, where the road from Rome to Floyd intersects the Wright Settlement road, and runs thence along the centre of the Floyd road, south eighty-five degrees east, twenty-four chains and thirty-five links, to the line of the said great lot No. two; thence along the line of said lot, south forty-five degrees west, thirty-four chains and eighty links, to the centre of the Wright Settlement road; thence along the said road north, twenty-seven chains and twenty links, to the place of beginning; containing thirty-two acres and eighty hundredths of land:—Notice is hereby given, that the premises so mortgaged will be sold at public auction, pursuant to the power of sale contained in said mortgage, and to the statute in such case made and provided, on the 29th day of December next, at 10 o'clock in the forenoon, at the hotel now kept by Freedom Tibbits, in Rome, in said county of Oneida. The amount this day claimed to be due on said mortgage, is $88.59. Dated July 19, 1831.

JANE LYNCH & PETER A. JAY,
Executors, &c. of D. Lynch, dec'd.
S. B. ROBERTS, Att'y. 29w24

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

MORE NEW BOOKS.

LECTURES on Botany, by Mrs. Almira H. Lincoln, vice-principal of the Troy Female Seminary, a new edition, enlarged and improved.

A supply of the new and improved edition of Olney's School Geography.

An abridgment of Ainsworth's Latin Dictionary, by Charles Anthon, Esq.

An improved Grammar of the English Language, by Noah Webster, LL. D.

Also, The Merchant, or Practical Accountant, being a series of mercantile accounts, by T. H. Goddard.

Just received by HASTINGS & TRACY,
June 28, 1831. No. 94, Genesee st.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

Utica, February, 1830. 51

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseaaed state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty, to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

Utica, July 28, 1829. 30

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.